

The fyrst  
booke of

Moses called  
Genesis.



When I had translated  
 the newe testament/ I  
 added a pistle vnto the  
 latter ende/ In which  
 I desired them y<sup>e</sup> we  
 re learned to amend  
 if ought were founde  
 amysse. But oure mali  
 cious and wylle hypo  
 crytes which are so stubburne and hard herted  
 in their wicked abhominacions that it is not pos  
 sible for them to amend any thinge at all/ as  
 we see by dayly experience when their both ly  
 ringes and doings are rebuked with the tro  
 uth/ saye/ some of them that it is impossible to  
 translate the scripture in to English/ some th  
 at it is not lawfull for the laye people to haue it  
 in their mother tonge/ some that it wold make  
 them all heretykes/ as it wold no doute from  
 many thinges which they of longe tyme haue  
 falsly taught/ and that is the whole cause wher  
 fore they forbyd it/ though they other clothes  
 pretende. And some or rather every one/ saye  
 that it wold make them ryse agaynst the kinge/  
 whom they them selues (vnto their damnyd)  
 neuer yet obeyed. And lest the temporall ru  
 lars shuld see their falschod/ if the scripture  
 cam to light/ cause they them so to lye.  
 And as for my translatiō in which they offer  
 me vnto the laye people (as I haue hearde saye)

to be I wotte not how many thousande heres  
 yes/ so that it cā not be mēded or correcte/ they  
 haue yet taken so greate payne to examyne it/ &  
 to compare it vnto that they wold sayne haue  
 it and to their awne imaginations and jugglin  
 ge termes/ and to haue some what to rayle at/  
 and vnder that cloke to blasphemie the treuth/  
 that they myght with as litle laboure (as I sup  
 pose) haue translated the moste parte of the bis  
 ble. For they which in tymes paste were wont  
 to lōke on no more scripture then they founde in  
 their duns or soch like develysh doctryne/ haue  
 yet now so narrowly loked on my translatiō/  
 that there is not so moche as one Itherin if it  
 lacke a tytle over his hed/ but they haue noted  
 it/ and nombred it vnto the ignorant people for  
 an heresy. fynallye in this they be all agreed/ to  
 diuue you from the knowlege of the scripture/  
 & that ye shall not haue the terte therof in the  
 mother tonge/ and to kepe the world styll in dar  
 kenesse/ to thentent they might sit in the consci  
 ences of the people/ thorow wayne superstition  
 and false doctrine/ to satisfie their fylthy lustes  
 their proude ambition/ and vnassatiablen covetu  
 ousnes/ and to exalte their awne honoure abo  
 ue kinge & emperoure/ yee & aboue god him selfe.  
 ¶ 20 thousande hokes had they leuer to be put  
 forth agensse their abhominable doynges and  
 doctryne/ then that the scripture shulde come to  
 light. For as longe as they may kepe that dou  
 ne/ they will so darken the ryght way with the



miste of their sophistrie/and so tangle the that  
ether rebuke or despyse their abhominations  
with argumentes of philosophye & with worz  
dly symylitudes and apparent reasons of natu  
rall wisdom. And with wrestinge the scripture  
vnto their awne purpose cleue contrarie vnto  
processe/order and meaninge of the texte/ and  
so delude them in descanyng vppon it with al  
ligories/and amase the expoundinge it in ma  
nye senses before the vnlearned laye people (wh  
en it hath but one symple litterall sense whose  
light the owles ca not abyde) that though thou  
scale in thyne harte and arte sure how that all  
is false y they saye/ yet coudest thou not solz  
ve their sorte rydles.

¶ Which thinge onely moved me to translate  
the new testament. Because I had perceaved  
by experyence/ how that it was impossible to  
stablysh the laye people in any truth/ excepte y  
scripture were playnly layde before their eyes in  
their mother tonge/ that they might se the pro  
cesse/order and meaninge of the texte: for els  
what so ever truth is taught them/ these enny  
myes of all truth qwench it ageyne/ partly wi  
th the smoke of their bottomlesse pyte wherof  
thou readest apocalipsis. ix. that is/ with appar  
ent reasons of sophistrie & traditions of their  
awne makynge/ founded with out grounde of  
scripture/and partely in iugglinge with the tex  
te/expoundinge it in soch a sense as is imposs

ble to gether of the texte/ if thou see the processe  
ordie and meaninge therof.

¶ And euen in the bisshope of london's house I  
entended to have done it. For when I was so  
turmoyled in the countre where I was that I  
coude no longer there dwell (the processe was  
herof were to longe here to reherce) I thus wys  
se thought in my selfe/ this I suffer because the  
priesies of the countre be vnlearned/ as god it know  
eth there are a full ignorant sorte which ha  
ue sente no more latyn then that they read in  
their portesses and missales which yet many  
of them can scarcely read (excepte it be Albertus  
de secretis mulieru in which yet / though they  
be never so sozily lerned/ they pore day and ni  
ght and make notes therin and all to teach the  
mydwyes as they say / and liued a boke of  
constitutions to gether withes/ mortuaries/ offe  
ringes/ customs/ and other pillage/ which they  
calle/ not theirs/ but godes parte and the deu  
ty of holye chirch/ to discharge their consciences  
with all: for they are bound that they shall  
not dimynish/ but encrease all thinge vnto the  
utmost of their powers) and therefore (becaus  
se they are thus vnlearned thought) when  
they come to gedder to the alehouse / which  
is their preachinge place/ they afferme that my  
samges are heresy. And besides y they adde  
to of thir awne heddes which I never spake/ as  
the maner is to prolonge the tale to shoue

the tyme with all/ and accuse me secretly to the  
chauncelare and other the bisshopes officers/  
And in decade when I cam before the chauncel  
lare/ he thretened me greuously/ and reuyled me  
and rated me as though I had bene a dogge/  
and layd to my charge wherof there coude be  
none accuser brought forth (as their maner  
is not to bringe forth the accuser) and yet all the  
prestes of þ̄ contrē were þ̄ same daye there. As  
I this thought the bisshope of london came to  
my remembrance whom Erasmus (whose tong  
ge maketh of litle quatres greate elephantes and  
lifteth vpp aboue the starres whosoeuer geueth  
him a litle exhibition) prayseth exceedingly amon  
ge other in his annotatytions on the new testa  
ment for his great learninge. Then thought I/  
if I might come to this mannes service/ I we  
re happye. And so I gate me to london/ & thro  
row the accomptaunce of my master came to sir  
Harry gylford the kinges graces countroller/ ad  
brought him an oration of Isocrates which I  
had translated out of greke into English/ and  
desyred him to speake vnto my lord of london  
for me/ which he also did as he shewed me/ ad  
willed me to write a pistle to my lord/ and to  
god to him my self which I also did/ and deli  
uered my pistle to a seruant of his awne/ one  
wyllyam hebilthwaite/ a mā of myne old acco  
yntaunce. But god which kneweth what is w  
thin hypocrites/ sawe that I was begyled/ ad  
that that counsell was not the nexte way vnto

my purpose. And therefore he gate me no favou  
re in my lordes sight. ¶ Wheroppo my lord an  
swered me/ his house was full/ he had mo thē  
he coude well finde/ and advised me to seke in  
london/ wher he sayd I coude not lacke a servis  
ce/ And so in london I abode almoste an yere/  
and marked the course of the worlde/ and her  
de oure pratars / I wold say oure preachers  
how they boasted them selves and their hye au  
thorite/ and beheld the pompe of oure prelates  
and how besyed they were as they yet are/ to set  
peace and vnite in the worlde (though it be not  
possible for them that walke in darkenesse to cō  
tinue longe in peace/ for they can not but ether  
stōble or dash them selves at one thinge or a  
nother that shall elene vnquyer all togedder) &  
sawe thinges wherof I deferre to speake at  
this tyme and vnderstode at the laste not only  
that there was no rowme in my lord of lon  
dons palace to translate the new testament/ but  
also that there was no place to do it in all en  
glande/ as experyence doth now openly declare.  
¶ Under what maner therefore shuld I now  
submitte this boke to be corrected and amens  
ded of them/ which can suffer nothinge to be  
wells? Or what protestacyon shuld I make in  
such a matter vnto oure prelates those stubbus  
tne Umrothes which so mightely fight agens  
ste god and resiste his holy spirite/ enforce  
with all crafte and sotelte to quench the light  
of the everlastinge testament/ promyses/ and as

poynmente made betwene god & vs: and hea-  
pinge the sice wrath of god vpon all princes  
and rulers/mockinge the with false sayned na-  
mes of hypocryse/and seruinge ther lustes at  
all poyntes/g dispensinge with the even of the  
very lawes of god/of which Christe him self tes-  
tifieth Mathew. v. y not so moch as one tit-  
le therof maye perishe or be broke. And of whis-  
ch the prophete sayth Psalme. cxvii. Thou has-  
te commaunded thy lawes to be kepte meed/ y  
is in hebrewe exceedingly/with all diligēce/mi-  
ght & power/and haue made the so mad with  
their iugglinge charmes and crafty persuasions  
that they thinke it full satisfaction for all their  
wicked lyvinge/to torment soch as tell the trou-  
th/g to beme the worde of their soules helth &  
fle whosoever beleve thereon.

¶ Not withstōdinge yet I submytte this boke  
and all other that I haue other made or trasla-  
ted / or shall in tyme to come (if it be goddes  
will that I shall further labour in his hers  
veshynto all them that submytte the selues on-  
to the worde of god/to be corrected of the/ yee  
and moreover to be disalewed & also burnte/ if  
it seme worthy when they have examyned it  
wyth the hebrewe/so that they first put forth of  
their awne translatinge a nother that is more  
correcte.

¶ A prologe shewing the vse of the scripture



Though a man had a pre-  
cious iuel and a rich/  
yet if he wiste not the va-  
lue therof nor wherfore  
it serued/he were nother  
the better nor ryher of a  
straw. Euen so though  
we read the scripture &  
habble of it never so moch/ yet if we know not  
the vse of it/ and wherfore it was geuen/ and  
what is theim to be sought/ it profiteth vs nor  
thinge at all. It is not ynough therfore to read  
and talke of it only/ but w<sup>e</sup> must also desyre god  
daye and night instantly to open oure eyes/ ad  
to make vs vnderstonde and feale wherfore the  
scripture was geuen/ that we maye applye the  
medecyne of the scripture/ every mā to his aw-  
ne sores / inlesse then we extend to beyde dis-  
puters/ and braulers aboute vayne wordes/ e-  
uer gnawenge rppon the bitter bareke with out  
and neuer attayninge vnto the sweete pith wis-  
th in/ and persecutinge one an other for defen-  
dinge of lewde imaginacions and phantasies  
of oure arene invencion

¶ Paule in y<sup>e</sup> thyrd of y<sup>e</sup> secōde epistle to Tymo-  
the sayth/ y<sup>e</sup> the scripture is good to teache/ for  
y<sup>e</sup> ought mā to teach & not dreames of their aw-  
ne makyng/ as y<sup>e</sup> pope doth/ & also to impo-  
rt/ for y<sup>e</sup> scripture is y<sup>e</sup> twich stone y<sup>e</sup> tryeth all do-  
ctrynes/ & by y<sup>e</sup> we know the false from y<sup>e</sup> true.

And in the. vi. to the ephesians he calleth it the sword of the spirite/by cause it killeth hypocrites and vttereth ad improveth their false inventions. And in the. xi. to the Romayns he sayth all that are wryten/are wryten for oure learnynge/that we thorow pacyence and cōsoite of the scripture myght have hope. That is/ the ensamples that are in the scripture comferte vs in all oure tribulacions/and make vs to put oure truste in god/and pacyently to abyde his leysure.

And in the. x. of the firste to the Corinthyans he bringeth in examples of the scripture to feare vs and to bidde the fleshe/that we caste not the yoke of the lawe of god from of oure neckes/ and fall to lusting and doynge of evill.

¶ So now the scripture is a light and sheweth vs the true waye/ both what to do / and what to hope. And a defence from all erreure/ and a comferte in aduersyte that we despayre not. and feareth vs in prosperyte that we synne not. Seke therfore in the scripture as thou readest it first the law/ what god cōmaundereth vs to doo. And secundarylye the promyses/ which god promyseth vs ageyne/ namely in Chyste Jesu oure lorde. Then seke ensamples/ firste of comferte/ how god purgeth all them that submitte them selves to walke in his wayes/ in the purgatorie of tribulatyon/ deliveringe them yet at the latter ende/ and never soferinge any of them to perishe/ that cleave faste to his promyses. And synallye/ note the ensamples which are w-

ritent to feare the fleshe that we synne not. That is/ how god suffereth the vngodlye and wiked synners that resiste god and refuse to follow him/ to contynue in their wikednesse/ ever waxynge worse and worse vntyll their synne be so sore encreased and so abhomyable/ that if they shuld longer endure they wold corrupte the very electe. But for the electes sake god sendeth the preachers. Nevertheless they harden their hartes agens the truth / and god destroyeth the vicerlye and begynneth the world a newe.

¶ This comferte shalt thou evermore finde in the playne texte and luerall sense. Neither is there any storye so homely/ so rude/ yee ar so ryle (as it semeth outward) wherein is not exceedynge greate comferte. And when some which seme to them selves great clarkes saye: they wott not what moare profite is in many gesses of the scripture if they be read with out an allegorye/ then in a tale of robenhode/ saye thou: that they were wryten for oure consolacyon and comferte/ that we despayre not/ if such like happen vnto vs. We be not holier then Noe/ though he were once dronke. Neither better beloved: then Iacob/ though his wyne sonne defyled his bedde. We be not holier then Iot/ though his daughters thorow ignorance deceaved him/ nor paradrenture holier then those daughters. Neither are we holier then David/ though he brake wedlocke and vpon the same commytted abhomyable murther. All those men have witnes-

esse of the scripture that they pleased god and were good men both before that those things chaunced them and also after. Nevertheless soch things happened them for our ensamples not that we shuld contrafayte their evill/ but if whyle we fight with our selves enfor synge to walke in the law of god (as they did) we yet fall likewise/ that we despayre not/ but come agayn. to the lawes of god and take better holde

**¶** We read sens the tyme of Christes deeth/ of virgins that have bene brought vnto the comestrues/ and theye defyled/ and of martyrs that haue bene bounde and howe haue abused their bodies. Why? The iudgements of god are better lesse. Soch things chaunced partely for ensamples/ partely God thorow synne healeth synne Pryde can net her be healed nor yet appere but thorow soch horrible deades. Paraventure they were of y<sup>e</sup> popes secte and reioysed fleshly/ thinkinge that heaven came by deades and not by Christ/ and that the outward dead iustified them and made them holy and not the inward spirite receyved by fayth and the consent of the harte vnto the law of god.

**¶** As thou readest therefore thinke that every syllable pertayneth to thyne awne self/ and sucke out the pube of the scripture/ and arme thy self agaynst all assautes. Firste rore with stronge faith the power of god in creatinge all of nought. Then marke the grevous fall of Adam and of vs all in him/ thorow the lightregardige of the

commaundement of god. In the iii. Chapitre God turneth him vnto Abel and then to his offeringe/ but not to Cain and his offeringe. Where thou seest that though the deades of the evell apere outwardly as glorious as the deades of the good: yet in the sight of god which lofeth on the harte/ the deade is good because of the man/ and not the man good because of his deade. In the vi. God sendeth Noe to presach to the wicketed and geueith them space to repent: they wax hard herted/ God bringeth them to nought. And yet saveth Noe: even by the same water by which he destroyed them. Marke also what folowed the pryde of the buyldinge of the toure of Babel

Consydre how God sendeth forth Abraham out of his awne contrein to a strange lande full of wicketed people/ and gave him but a bare promesse with him that he wold blesse him and defende him. Abraham beleved: and that worde saved and delyuered him in all perelles: so that we se/ how that mannes life is not mayntayned by bred on lyfe (as Christe sayeth) but moche rather by belevinge the promyses of god. Behold how soberly and how circumspectly both Abraham and also Isaac behaue them selves amonge the infideles. Abraham byeth that which might have ben geven him for nought/ to cutte off occasions. Isaac when his welles which he had digged were taken from him/ geveth rowme and resisteth not. More over they are and so

we and fede their catell/and make confederacy  
ons/ād take perpetuall truce/: and do all outw.  
ard thinges: Euen as they do which haue no  
faith/so: god hath not made vs to be ydle in this  
world Every man must worke godly and truly  
to the vtmoste of the power that god hath ge  
uen him: and yet not truste therein: but in goddes  
worde or promesse: and god will worke with vs  
and bange that we do to good effecte. And the  
when oure power will extend no further/goddes  
promesses wyll worke all alone

¶ How many thinges also resisted the promes  
ses of god to Iacob: And yet Iacob comureth  
god with his awne promises saviour. O god  
of my father Abraham: and god of my father  
Isaac / O lorde which saydest vnto me retur  
ne vnto thine awne contrie/ and vnto the place  
were thou wast borne and I wil do the good  
I am not worthy of the lesse of those mercyes/  
no: of that trowth which thou haste done to thy  
seruant I went out but with a staffe/and come  
home with ij droves /delyver me out of the han  
des of my brother Esau/ for I feare hym grea  
tly &c. And god delyvered him/and will likewy  
se all that call vnto his promises with a repen  
tinge herte/were they never so great synners.  
Marke also the weake infirmities of the mā He  
loareth one wife more then a nother/one sonne  
more then a nother. And se how god purgeth  
him. Esau threteneth him: Laban begyleth  
him. The beloued wife is longe baren: his

doughter is raryshed: his wife is defyled/ and  
that of his awne sonne. Rachel dieth / Joseph  
is taken a way/ yee and as he supposed rent of  
wild beastes and yet how glorious was hys  
ende: Note the weakenesse of his Children / yee  
and the synne of them/ and how god thoro  
w their awne weakenes saved them. These en  
samples teach vs that a man is not at once  
perfecte the firste daye he beginneth to lyue wel  
They that be stronge therfore muste suffre with  
the weake/ and helpe to kepe them in unite  
& peace one with a nother vntill they be ströger

Note what the brethren sayde when they  
were tached in Egypte/we haue receiue synned  
(sayde they) agaynste oure brother in y<sup>e</sup> we sa  
we the anguysh of his soule when he besought  
vs/and wold not heare him: ād therefore is this  
tribulation come vppon vs. By which ensam  
ple thou seist/how that conscience of euyl do  
enges findeth men out at the laste. But namely  
in tribulacyon and aduersyte: there temptacyon  
and also desperacyon: yee and the verye paynes  
of hell fynd vs out: there the soule feleth the fers  
te wrath of god and wyssheth mountaynes to fal  
le on her and to hyde her (yf it were possible) fro  
the angrie face of god.

Marke also how greateswell's folow of how  
litle an occasion Sina goeth but forth alone to  
se the daughters of the contrie/and how greates  
mycheve and trouble folowed: Iacob loved but  
one sonne more then a nother/ād how greuous

murther folowed in their hartes? These are en-  
 samples for oure learninge to teach vs to walke  
 warely and circumspectlye in the worlde of weas-  
 fe people/that we geve no mā occasions of evyll.  
**¶** Finally/ se what god promysed Joseph in his  
 dreames. Those promesses accompanied him all  
 ways/and went doune wyth him even in to the  
 depe dongeon/ And brought him vppe agayn-  
 ne/And never for soke him till all that was  
 promysed was fulfilled. These are ensamples  
 wryte for oure learnige (as paule sayth) to teach  
 vs to truste in god in y<sup>e</sup> strōge fyre of tribulation  
 and purgatoye of oure flesh. And that they  
 which submytte them selves to folow god  
 shuld note and marke soch thinges/ for they:  
 learninge and comfort/is the frute of the scrip-  
 ture and cause why it was wryten: And with  
 soch a purpose to reade it/is the waye to ever-  
 lastyng life and to those ioyfull blissinges  
 that are promysed vnto all nacjons in the sea-  
 de of Abraham/which seade is Iesus Christe  
 oure lord/to whom be honoure and prayse for-  
 ever and vnto god oure father thorow him.

¶ A. M. E. H.

# The fyrst boke

of Moyses called Genesis

The fyrst Chapter.



In the begynnynge God created  
 heauen and erth. The erth was voy-  
 de and emptie/ and darcknesse was  
 vpon the depe / and the spirite of  
 god moved vpon the water

Than God sayd: let there be lyghte and thes-  
 re was lyghte. And God sawe the lyghte that it  
 was good: & deuyded the lyghte from the darck-  
 nesse/and called the lyghte daye /and the darck-  
 nesse nyghte: and so of the evenynge and morn-  
 ynge was made the fy:st daye

And God sayd: let there be a fyrmament  
 betwene the waters/ and let it deuyde the waters  
 a sonder. Than God made the fyrmament and  
 parted the waters which were vnder the fyr-  
 mament/ from the waters that were above the  
 fyrmament: And it was so. And God called  
 the fyrmament heauen/ And so of the evenynge  
 and mornynge was made the seconde daye

And God sayd/ let the waters that are vns-  
 der heauen gather them selves vnto one place/  
 that the drye lande may appere: And it came so  
 to passe. And god called the drye lande the erth  
 and the gatheringe rogyther of waters called  
 he the see. And God sawe that it was good

B. i.

And God sayd: let the erth bringe forth herse  
be and grasse that sowe seed/and frutefull trees  
that bere frute every one in his kynde/ havyng  
their seed in them selves upon the erth. And it  
came so to passe: ad the erth brought forth herse  
be and grasse sowe seed every one in his kynde  
and trees beryng frute and havyng their seed  
in the selves/ every one in his kynde. And God  
sawe that it was good: and the of the evenyng  
and mornynge was made the thyrde daye.

Then sayd God: let there be lyghtes in y<sup>e</sup> firmament  
of heauen to deuyde the daye fro the  
nyghte/ that they may be onto sygnes/ seasons/  
days and yeaeres. And let them be lyghtes in the  
firmament of heave/ to shyne upon the erth.  
and so it was. And God made two great lyghtes  
A greater lyghte to rule the daye/ and a lesse lyghte  
to rule the nyghte/ and he made sterres also.  
And God put them in the firmament of hea-  
ven to shyne upon the erth/ and to rule the daye  
and the nyghte/ and to deuyde the lyghte from  
darknesse. And god sawe y<sup>e</sup> it was good: and  
so of the evenyng and mornynge was made the  
fourth daye.

And God sayd/ let the water bring forth  
creatures that move and have lyfe/ and foules for to  
flee over the erth vnder the firmament of hea-  
ven. And God created greete whalles and all  
maner of creatures that lyve and moue/ which  
the waters brought forth in their kyndes/ and all  
maner of federed foules in their kyndes. And

God sawe that it was good: and God blessed  
them sayng. Growe and multiplye and fyll the  
waters of the sees/ and let the foules multiplye vpon  
the erth. And so of the coenyng and mornynge  
was made the fyfth daye.

And God sayd: let the erth bring forth lyvynge  
creatures in their kyndes: cattell and wommes and  
beastes of the erth in their kyndes/ and so it came  
to passe. And god made the beastes of the erth  
in their kyndes/ and cattell in their kyndes/ and all  
maner wommes of the erth in their kyndes: and  
God sawe that it was good.

And God sayd: let vs make man in oure symilitude  
and after oure lykenesse: that he may have  
rule over the fysh of the see/ and over the foules  
of the ayre/ and over cattell/ and over all the  
erth/ and over all wommes that crepe on the erth.  
And God created man after his lykenesse/ after the  
lykenesse of god created he him: male and female  
created he them.

And God blessed them/ and God sayd vnto  
them. Growe and multiplye and fyll the erth  
and subdue it/ and have domynyon over the  
fysh of the see/ and over the foules of the ayre/  
and over all the beastes that move on the  
erth.

And God sayd: se/ I have geoven you all  
herbes that sowe seed which are on all the erth/  
and all maner trees that haue frute in the  
em and sowe seed: to be meate for you and so: all



beastes of the erth/ and vnto all foules of the  
ayre/ and vnto all that crepeth on the erth/ whe-  
re in is lyfe/ that they may haue all maner her-  
bes and grasse for to eate/ and even so it was.  
And God behelde al that he had made/ and loo-  
they were excecadyng good: and so of the eve-  
nyng and mornynge was made the syxt h daye.

## The seconde Chapter.

**A**hus was heauē & erth fynished w<sup>th</sup>h  
all their apparell: and i y seventh daye  
god ended his worke which he had  
made & rested in y seventh daye fro all his wor-  
kes which he had made. And God blessed y se-  
venth daye/ and sanctyfyed it/ for in it he rested  
from all his workes which he had created and  
made.

**T**hese are the generations of heaven & erth  
when they were created/ in the tyme when the  
LORde God created heaven and erth and all  
the shrubbes of the felde be fore they were in the  
erthe. And all the herbes of the felde before they  
sprange: for the LORde God had yet sent no  
rayne vpon the erth/ neither was there yet any  
man to tylle the erth. But there arose a myste  
out of the ground and watered all the face of  
the erth: Then the LORde God shpe man/ es-  
uen of the mulde of the erth and brethed into  
his face the breth of lyfe. So man was made a  
lyvyng soule.

**T**he LORde God also planted a garden in  
Eden from the begynnyng/ and there he sette

man whom he had formed. And the LORde  
God made to sprynge out of the erth/ all man-  
ner trees bewyful to the syghte and pleasant  
to eate/ and the tree of lyfe in the middes of the  
garden: and also the tree of knowlege of good  
and euell.

**A**nd there spronge a reuer out of Eden to  
water the garden/ and thence devided it selfe/  
and grewe in to foure principall waters. The  
name of the one is Physon/ be it is that compa-  
sseth all the lande of heuila/ where gold gros-  
seth. And the gold of that contreys precious/  
there is found bedellion and a stone called V-  
nir. The name of the seconde ryver is Gihon/  
which compassyth all the lande of Inde. And  
the name of the thyrde river is Euphrates/ wh-  
ich runneth on the east syde of the assyrians.  
And the fourth river is Euphrates.

**A**nd the LORde God toke Adam and put  
him in the garden of Eden/ to dresse it and to  
kepe it: and the LORde God comaunded A-  
dam saynge: of all the trees of the garde se thou  
eate. But of the tre of knowlege of good and  
badd se that thou eate not: for even y same daye  
ye thou eatest of it/ thou shalt surely dye.

**A**nd the LORde God sayd: it is not good  
that man shulde be alone/ I will make hym an  
helper to beare him company: And after y the  
LORde God had made of the erth all maner  
beastes of the felde/ and all maner foules of the  
ayre/ he brought them vnto Adam to see what

he wold call them. And as Adā called all manner liyngge beastes: eue so are their names. And Adam gaue names vnto all maner carest/ and vnto the foules of the ayre/ and vnto all maner beastes of the felde. But there was no helpe found vnto Adam to beare him companye

Then the LORde God cast a slomber on Adam and he slepte. And then he toke out one of his rybbes/ and in stede ther of he fylled vp the place with flesh. And the LORde God made of the rybbe which he toke out of Adam/ a woman and brought her vnto Adam. Then sayd Adā this is once bone of my boones/ and flesh of my flesh. This shall be called woman: because she was take of the man. For this cause shall a man leue father and mother & cleve vnto his wyfe/ & they shall be one flesh. And they were euer of them naked/ both Adam and hys wyfe/ & were not ashamed:

The.iiij. Chapter

**B**Ut the serpent was soryller than all the beastes of the felde which the LORde God had made/ and sayd vnto the woman. Ah syr/ that God hath sayd/ ye shall not eate of all maner trees in the garden. And the woman sayd vnto the serpent/ of the frute of the trees in the garden we may eate/ but of the frute of the tree which is in the myddes of the garden (sayd God) se that ye eate not/ and se that ye touch it not: lest ye dye.

Then sayd the serpent vnto the woman: tush ye shall not dye. But God doth knowe/ that whensoeuer ye shulde eate of it/ youre eyes shuld be opened/ and ye shulde be as God and knowe both good and euill. And the woman sawe that it was a good tree to eate of and lustie vnto the eyes and a pleasant tre for to make wyse. And toke of the frute of it and ate/ and gaue vnto hir husband also with her/ and he ate. And the eyes of both them were opened/ that they vnderstode how that they were naked. Then they sowed fygge leues togedder and made them apurns.

And they herd the voyce of the LORde God as he walkted in the garden in the coole of the daye. And Adam hyd hymselfe and his wyfe also from the face of the LORde God/ amonge the trees of the garden. And the LORde God called Adam and sayd vnto him where art thou? And he answered. Thy voyce I harde in the garden/ but I was afrayd because I was naked/ and therefore hyd myselfe. And he sayd: woe he told the that thou wast naked? hast thou eaten of the tree/ of which I bade the that thou shuldest not eate? And Adam answered. The woman which thou gavest to bere me companye she toke me of the tree/ & I ate. And the LORde God sayd vnto the woman: wherfore didest thou so? And the woman answered/ the serpent deceaved me and I ate,

¶ And the LORde God sayd vnto the serper because thou haste so done moſte curſed be thou of all catell and of all beaſtes of the ſeld: oppo thy bely ſhalt thou goo: and erth ſhalt thou eate all dayes of thy lyfe. Mo: over I will put hatred betwene the and the woman / and betwene thy ſeed and byr ſeed. And that ſeed ſhall tread the on the heed / ad thou ſhalt tread hit on the hele.

And vnto the woman he ſayd: I will ſuerly encrease thy ſorow ad make the oft with child / and with payne ſhalt thou be deleverd: And thy luſtes ſhall pertaine vnto thy huſbond and he ſhall rule the.

And vnto Adā he ſayd: for as moche as thou haſt obeyed the voyce of thy wyſe / and haſt eaten of the tree of which I commaunded the ſayinge: ſe thou eate not therof: curſed be the erth for thy ſake. In ſorow ſhalt thou eate therof all dayes of thy lyfe / And it ſhall beare thornes ad thyiſtels vnto the. And thou ſhalt eate the herbes of ſe ſeld: In the ſweate of thy face ſhalt thou eate briede / vntill thou returne vnto the erth whēce thou waſt take: for erth thou art / ad vnto erth ſhalt thou returne.

And Adā called his wyſe Heua / becauſe ſhe was the mother of all that lyueth And the LORde God made Adam and his wyſe garments of ſkynnes / and put them on them. And the LORde God ſayd: loo / Adam is become as it were one of vs / in knowlege of good and euell. But now leſt he ſtrech forth his hand

and take alſo of the tree of lyfe and eate and lyue ever.

¶ And the LORde God caſt him out of the garden of Eden / to tyll the erth whēce he was taken. And he caſt Adā out / and ſette at ynterſinge of the garden Eden / Cherubin with a naked ſwerde movinge in and out / to kepe the way to the tree of lyfe.

¶ The. iiij. Chapter.



¶ And Adam lay wyth Heua his wyſe / which conceived and bare Cain / and ſayd: I haue gotten a mā of the LORde. And ſhe proceeded forth and bare his brother Abell: And Abell became a ſheperder / And Cain became a plowman.

And it ſortuned in proceſſe of tyme / that Cain brought of the frute of the erth: an offeringe vnto the LORde. And Abell / he brought alſo of the fyrſtlyngeſ of his ſhepe and of the ſait of them. And the LORde looked vnto Abell and to his offeringe: but vnto Cain and vnto his offryng / looked he not. And Cain was wroth exceaſdingly / and loured. And the LORde ſayd vnto Cain: why art thou angry / and why loureſt thou? Woſteſt thou not yf thou doſt well / thou ſhalt receave it: But if thou doſt euell / by it thy ſynne lyeth open in the dore. Not withſtōds

Of this  
ace no doz dyng let it be subdued onto the / ad see thou rue  
ie y pope le it. And Cain talked wyth Abell his broz  
which in all ther.

And as soone as they were in the feldeo / Cas  
ual with od toke an in fell vpon Abell his brother and slewe hym  
ccasion to And y LORde sayd vnto Cain: where is Abell  
larke all thy brother: And he sayd: I can not tell: am I  
is creatur my brothers feper: And he sayd: What hast  
is: and to thou donez the voyce of thy brothers bloud crys  
o: bid vnz eth vnto me out of the erth. And now cursed be  
er payne of thou as pertaynyng to the erth / which opened  
recon unica hy: mouth to receaue thy brothers bloud of thy  
d y no mā ne hande. So: when thou tyllest the grounde she  
whether he shall hēceforth not geue hy: power vnto the. A  
ere fige or vagabunde and a rennagate shalt thou be vpon  
mperowre) the erth.  
e so hardy  
o punishe  
dem for

And Cain sayd vnto the LORde: my synne  
is greater / then that it may be forgiven. Behol  
er myschef de thou castest me out this day from of the face  
bey doo. of the erth / and frō thy syghte must I hyde my  
he crounc selfe ad I must be wandrynge and a vagabunz  
to the ali de vpon the erth: No: over whosoever fynder eth  
ence to do me / wyss fyll me. And the LORde sayd vnto hi  
what they Not so: but whosoever sleyth Cain shalbe puny  
ste a protec hed. viij. folde. And y LORde put \* a marke vpo  
to a sure Cain that no mā fyfounde hym shulde fyll hym  
intuarye.

And Cain went out frō the face of the LORde  
and dwelt in the lande Nod / on the east syde of  
Eden.

And Cain laye wyth hys wyfe / which con  
ceaved and bare Genoth. And he was buyldin  
ge a cyte and called the name of it after the nas  
me of hys sonne / Genoch. And Genoch begat  
Irad. And Irad begat Mahuiacel. And Ma  
huiacel begat Mathusael. And Mathusael beg  
gat Lamech.

And Lamech toke hym two wyves: the one  
was called Ada / and the other Zilla. And Ada  
bare Jabel / of whome came they that dwell in  
tentes ad possesse catell. And hys brothers na  
me was Jubal: of hym came all that exercys  
se them selves on the harpe and on the organs  
And Zilla she also bare Tubalcain a worker in  
metall and a father of all that grave in bras  
se and yeron. And Tubalcains sylster was called  
Naema.

Then sayd Lamech vnto hys wyves Ada ad  
Zilla: heare my voyce ye wyves of Lamech  
and herken vnto my wordes / for I haue slayne  
a man and wounded my selfe / and haue sla yn  
a yongman / and gorte my selfe stryppes:

For Cain shall be a penged sevenfold: but Lamech  
 each seventie tymes sevenfold.

**A**d Adam also laye with hys wyfe yet agayne/  
 and she bare a sonne ad called hys name Seth  
 for god (sayd she) hath geuen me a nother sonne  
 for I best whom Cain slewe. And Seth begat  
 a sonne and called hys name Enos. And in  
 that tyme began men to call on the name of the  
 LORD.

## The v. Chapter.



**H**ys is the boke of the genera-  
 tion of man/ In the daye when  
 God created man and made  
 hym after the symilitude of god  
 Male and female made he the  
 and called their names man/  
 in the daye when they were created. And when  
 Adam was an hundred and thyrty yere old/ he  
 begat a sonne after hys lykenesse and symilyru-  
 de: and called hys name Seth. And the dayes  
 of Adam after he begat Seth/ were eyght hun-  
 dred yere/ and begat sonnes and daughters.  
 and all the dayes of Adam which he lyved/  
 were. ix. hundred and. xxx. yere/ and then he  
 dyed.

And Seth lyved an hundred and. v. yeres/  
 and begat Enos. And after he had begot Enos  
 he lyved. viij. hundred and. viij. yere/ and begat  
 sonnes and daughters. And all the dayes of  
 Seth were. ix. hundred and. xij. yere/ and dyed.

And Enos lyved. lxxx. yere and begat

Fenan. And Enos after he begat Fenan/ lyved  
 viij. hundred and. xx. yere/ and begat sonnes  
 and daughters: and all the dayes of Enos were  
 re. ix. hundred and. v. yere/ and than he dyed.

And Fenan lyued. lxx. yere and begat Ma-  
 halael. And Fenan after he had begot Ma-  
 halael/ lyved. viij. hundred and. xl. yere and be-  
 gat sonnes and daughters: and al the dayes of  
 Fenan were. ix. hundred and. x. yere/ and than  
 he dyed.

And Mahalael lyued. lxx. yere/ and begat Ja-  
 red. And Mahalael after he had begot Jared  
 lyved. viij. hundred and. xxx. yere and begat son-  
 nes and daughters: and all the dayes of Ma-  
 halael were. viij. hundred nynty and. v. yea-  
 re/ and than he dyed

And Jared lyved an hundred and. lxx. yere  
 and begat Henoch: and Jared lyved after he  
 begat Henoch. viij. hundred yere and begat son-  
 nes and daughters. And all the dayes of Ja-  
 red were. ix. hundred and. lxx. yere/ and than he  
 dyed.

And Henoch lyved. lxx. yere ad begat Ma-  
 thusala. And Henoch walked wyth god after  
 he had begot Mathusala. iij. hundred yere/ and  
 begat sonnes and daughters. And all the dayes  
 of Henoch were. iij. hundred and. lxx. yere.  
 and than Henoch lyved a godly lyfe/ and was  
 nomore sene/ for God toke hym away.

And Mathusala lyved an hundred and  
 lxxxviij. yere and begat Lamech: and Mathusala

after he had begot Lamech / lyved. vij. hundred and. lxxij. yere. / and begat sonnes and daughters. And all the dayes of Methusala were. ix. hundred. lxi. yere / and than he dyed.

And Lamech lyved an hundred. lxxij. yere & begat a sonne and called hym Noe saying. This same shall comforte vs: as concernynge oure worke and sorowe of oure bandes which we haue aboute the erthe that the LORde hath cursed. And Lamech lyved after he had begot Noe v. hundred / nyntyne and. v. yere / and begat sonnes and daughters. And all the dayes of Lamech were. vij. hundred. lxxij. yere / and than he dyed. And when Noe was. v. hundred yere olde / he begat Sem / Ham and Japhet.

## ¶ The. vi. Chapter.

**A**nd it came to passe / when men began to multiplye apō the erth / and had begot them daughters / the sonnes of God sawe the daughters of men that they were reſayce / and toke vnto them wyues / which they best liked amonge the all. And the LORd sayd. My spirite shall not alwaye stryve with the man / for they are flesch. Nevertheless I wyll geue them yet space / and hundred and. xx. yeres

There were tyrantes in the world in those dayes. For after that the children of God had gone in vnto the daughters of men and had begotten them children / the same children were the mightiest of the world and men of renoune

And when the LORde sawe / the wickednesse of man was increased apō the erth / and that all the ymaginacion and thoughtes of his hert was only evell continually / he repented that he had made man apō the erth and sorowed in his hert. And sayd. I wyll destroye man / kynde which I haue made / fro of the face of the erth: both man / beast / woome and foule of the ayre / for it repēterh me that I haue made them. But yet Noe found grace in the syghte of the LORde.

These are the generacions of Noe. Noe was a righteous man and incorrupte in his tyme / & walked wyth god. And Noe begat. iij. sonnes: Sem / Ham and Japheth. And the erth was corrupte in the syghte of god and was full of mischefe. And God looked vpon the erth / and loo it was corrupte: for all flesh had corrupte his waye vpon the erth.

Then sayd God to Noe: the end of all flesh is come before me / so: the erth is full of there mischefe. And loo / I wyll destroye them with the erth. Make the an arcke of pyne tree / and make chambers in the arcke / and pytch it wythin and wythout wyth pitch. And of this facon shalt thou make it.

The lenth of the arcke shall be. iij. hundred cubytes / and the bredth of it. l. cubytes / and the heighth of it. xxx. cubytes. A nyndow shalt thou make aboue in the arcke. And wythin a cubyte compasse shalt thou finyssh it.

And the dore of the arcke shalt thou sette in y<sup>e</sup> side of it: and thou shalt make it with iiij. lockes one above an other. For beheld I wil bunge in a floud of water upon the erth to destroy all flesh from vnder heaven/ wherin breth of life is so that all that is in the erth shall perishe. But I will make myne apoyntment with the/ that both thou shalt come in to y<sup>e</sup> arcke and thy sonnes/ thy wyfe and thy sonnes wyues with the.

And of all that lyueth what soever flesh it be/ shalt thou brynge in to the arcke/ of every thyng a payre / to kepe them a lyve wyth the. And male and female se that they be/ of byrdes in their kynde/ and of bestes in their kynde/ and of all manner of wormes of the erth in their kynde: a payre of every thyng shall come vnto the to kepe them a lyve. And take vnto the of all manner of meate y<sup>e</sup> may be eaten & laye it vp in store by the/ that it may be meate both for y<sup>e</sup> and for the: and Noe dyd acordinge to all that God commaunded hym.

## The. vii. Chapter.



And the LORD sayd vnto Noe: goo in to the arcke thou and all thy houshold. For the haue I sene righteous before me in this generation. Of all cleue bestes take vnto the. vii. of every kynde the male and hys female

And of vncleue bestes a payre/ the male and hys female: lykwys of the byrdes of the ayre vii. of every kynde/ male and female to save seed vppon all the erth. For. vii. dayes hence wyll I send rayne vppo the erth. xl. dayes & xl. nyghtes and wyll destroy all manner of thynges that I haue made/ from of the face of the erth..

And Noe dyd acordinge to all y<sup>e</sup> the lorde commaunded hym: and Noe was. vi. hundred yeres olde/ when the floud of water came vppon the erth: and Noe went and his sonnes and his wyfe and his sonnes wyues wyth hym/ in to the arke from the waters of the floud. And of cleue bestes and of bestes that are vncleue and of byrdes and of all that crepeth vppo the erth/ came in by cooples of every kynde vnto Noe in to the arke: a male and a female: even as God commaunded Noe. And the seventh daye the waters of the floud came vppon the erth.

In the. vi. hundred yere of Noes lyfe/ in the secōde moneth/ in the. xviij. daye of the moneth/ the same daye were all the founteynes of the greates depe broken vp/ & the wyndowes of heaue were opened/ and there fell a rayne vppon the erth. xl. dayes and. xl. nyghtes.

And the selfe same daye went Noe/ Sem/ Ham and Japheth/ Noes sonnes/ and Noes wyfe and the. iii. wyues of his sonnes wyth hym in to the arke: both they and all manner of bestes in their kynde/ & all manner of catell in their kynde & all manner of wormes that crepe vppon

the erth in their kynde/ and all maner of byrdes  
in there kynde. / and all maner off foules what  
soever had feeders. And they came vnto Noe in  
to the arke by cooiples/ of all flesh y had breth  
of lyfe in it. And they that came/ came male ad  
female of every flesh accordyng as God commaun-  
ded hym: & y LXX. Noe shute the dore oppo him

And the floud came. xl. dayes & xl. nyghtes  
oppo the erth/ & the water increased and bare  
up the arke ad it was lifte up from of the erth  
And the water preyayled and increased excea-  
dingly oppo the erth: and the arke went oppo  
he toppe of the waters.

And the waters preyayled exceedingly above  
measure oppo the erth / so that all the hye hylls  
which are vnder all the partes of heauen/ were  
covered: eue. xv. cubytes hye preyayled the wa-  
ters/ so that the hylls were covered.

And all fleshe that moved on the erth/ bothe  
birdes carell and beastes perished/ with all the  
at crepte on the erth and all men: so that all the  
at had the breth of liffe in the nostrils of it: tho-  
row ou all that was on dore lond dyed.

Thus was destroyed all that was oppo the  
erth/ bothe man/ beastes/ wommes and foules of  
the ayre/ so that they were destroyed from the  
erth: save Noe was reserved only and they that  
were wyth hym in the arke. And the waters pre-  
ayled oppo the erth/ an hundred and fyste  
dayes.

The. viij. Chapter.

**A**nd god remembred Noe & all y beastes  
& all y catell y were wyth hi in y arke  
And god made a wynde to blow up-  
po y erth/ & y waters ceased: ad y fountaynes of  
the depe ad the wyndowes of heave were stoppe  
and the rayne of heauen was forbiddē / and the  
waters returned from of y erth ad abated after  
the ende of an hundred and. l. dayes.

And the arke rested oppo the mountayns of  
Ararat/ the. xviij. daye of the. viij. moneth. And  
the waters went away ad decreased vntyll the  
x. moneth. And the fyrst daye of the tenth mo-  
neth/ the toppes of the mounteyns appered.

And after the ende of. xl. dayes. Noe opened  
the wyndow of the arke which he had made/ ad  
sent forth a raven/ which went out/ ever goinge  
and cominge agayne/ vntyll the waters were  
dreyed vpp oppo the erth

Then sent he forth a doue from hym/ to see  
whether the waters were fallen from of the  
erth. And when the doue coude fynde no resty-  
ng place for hyr foet/ she returned to him agayne  
vnto the arke/ so: the waters were oppo the  
face of all the erth. And he put out hye hors-  
de and toke her and pulled hyr to hym in to the  
arke

And he abode yet. viij. dayes mo/ and sent  
out the doue agayne out of the arke/ And the  
dove came to hym agayne aboute eventys-  
de / and beholde: There was in hyr mouth  
a lefe of an olve tre which she had plucked  
C. ij.



wherby Noe perceaved that the waters were abated oppon the erth. And he taried yet. with other dayes/and sent forth the doue/which from thence forth came no more agayne to him.

And it came to passe/the fyfte hundred and one yere and the fyft daye of the fyft moneth/ that the waters were dryed oppon the erth. And Noe toke off the hatches of the arke and lo Fed: And beholde/the face of the erth was drye. So by the. xxvj. daye of the seconde moneth the erth was drye.

And God spake vnto Noe saynge: come out of the arke/both thou and thy wyfe ad thy sonnes and thy sonnes wyues with the. And all the bestes that are with the whatsoeuer flesh it be/both soule and carrell and all maner wommes that crepe on the erth/ brynge out with the/and let them moue/growe ad multiplye vpon the erth. And Noe came out/ad his sonnes and his wyfe and his sonnes wyues with hym. And all the bestes/and all the wommes/ and all the foules/and all that moved vpon the erth/came also out of the arke/ all of one kynde together.

And Noe made an autler vnto the LOR, SE/ and toke of all maner of cleue bestes and all maner of cleue foules/ and offred sacrifice vpon the autler. And the LOR SE smelled a sweete savoure and sayd in his heart: I will henceforth no more curse the erth for mannes sake/for the imaginacion of mannes heart is

well/evn from the very youth of hym. No more I will not destroy from henceforth all that lyveth as I have done. Neither shall I wrynge tyme and haroell/colde/and hete/soinere & wynter/daye and nyghte cease/as long as the erth endureth.

The. ix. Chapter.

**A**ND God blessed Noe and his sonnes/and sayd vnto them: Increase and multiplye and fylle the erth.

The feare also and drede of you be vpon all bestes of the erth/ and vpon all foules of the ayre/ad vpon all that crepeth on the erth/ and vpon all fyses of the see/which are gyven vnto youre handes. And all that moveth vpon the erth havynge lyfe/shall be youre meate: Even as y grene herbes/so geue I you all thyng. Only the flesh with his life which is his blood/se that ye eate not.

\* Forverely the bloude of you wherein youre lyfes are wyll I requyre: Eue of the hande of all bestes wyll I requyre it/ And of the hande of man and of the hand off euery mannes brother/ wyll I requyre the lyfe of man: so y be which shedeth mannes bloude/shall haue hys bloude shed by man agayne: for God made man after his awne lyknesse. See that ye encrease/ and reare/and be occupyde vpon the erth/& multiplye therein.

Furthermore God spake vnto Noe & to hys sonnes wyth hym saynge: see/ I make my bōd

\* This lawe and soch lyte to requyte/were kynnes and rylars ordeyned of God wherfore they ought not to suffre the popes caines thys us to shede blood theirs not shed agayne/ necher yet to sett vpp their abominable sctuaryes & neede verses cleane agens the ordinance of god/ but vnto their dānacyon

wyth you and youre seed after you / and wyth  
all lyvyng thinge that is wyth you: both soule  
and carell / and all maner beste of the erth that  
is wyth you / of all that cometh out of the ear  
th / what soeuer beste of the erth it be.

I make my bonde wyth you / that hence forth  
all flesh shall not be destroyed wyth y<sup>e</sup> waters  
of any floud / ad y<sup>e</sup> hence forth there shall not be  
a floud to destroy the erth.

And God sayd. This is the token of my bo  
nde which I make betwene me and you / ad bet  
wene all lyvyng thinge that is wyth you for e  
uer: I wyll sette my bowe in the cloudes / and it  
shall be a sygne of the appoyntment made bet  
wene me and the erth: So that when I bring  
in cloudes vpo<sup>y</sup> the erth / the bowe shall appere in  
the cloudes. And than wyll I thynke vppon my tes  
tament which I haue made betwene me and  
you / and all that lyveth what soeuer flesh it be.  
So that henceforth there shall be nomore wa  
ters to make a floud to destroy all flesh.

The bowe shalbe in the cloudes / and I wyll  
loke vpon it / to remembre the everlastyng testi  
ment betwene God and all that lyveth vpon  
the erth / what soeuer flesh it be. And God sayd  
vnto Noe: This is the sygne of the testament  
which I haue made betwene me and all flesh  
is on the erth.

The sonnes of Noe that came out of the ar  
ke were: Sem / Ham and Japheth. And Ham

he is the father of Canaan. These are the, iij. sons  
nes of Noe / and of these was all the world o  
verspied.

And Noe beyng an husbād man / went sur  
th and planted a vyneyarde and droncke of the  
wyne and was droncke / and laye vncouered in  
the myddest of his rē. And Ham the father of  
Canaan sawe his fathers prevyees / & tolde his  
ij. brethren that were wythout. And Sem and  
Japheth toke a mantell and put it on both there  
shuldere ad went backward / ad covered there  
fathers secrets / but there faces were backward  
So that they sawe not there fathers nakednes.  
As soone as Noe was awaked fro his wyne  
and wytt what his yongest sonne had done vnto  
hym / he sayd: cursed be Canaan / ad a seruante  
re. of all seruantes be he to his brethren. And he  
sayd: Blessed be the LORD God of Se / and  
Canaan be his seruante. God increase Japheth  
that he may dwell in the tentes of Sem. And  
Canaan be thei<sup>r</sup> seruante.

And Noe lyved after the floude, iij. hundred  
and .l. yere: So that all the dayes of Noe were  
ix. hund:ed and .l. yere / ad than he dyed.

### The. x. Chapter.

**T**hese are the generations of the sons  
nes of Noe: of Sem / Ham and Ja  
pheth / which begat them children  
after the floude.

The sonnes of Japheth were: Gomer/ Mas-  
gog/ Madai/ Javan/ Tubal/ Mesech and Thy-  
ras. And the sonnes of Gomer were: Ascanas  
Riphat and Togarma. And the sonnes of Ja-  
van were: Elisa/ Tharsis/ Cithim and Sodus-  
nim. Of these came the Isles of the gentylls in  
there contres/ every man in his speach/ kynred  
and nation.

The sonnes of Ham were: Chus/ Misraim  
Phut and Canaan. The sonnes of Chus: were  
Seba/ Hevila/ Sabta/ Rayma and Sabrema.  
And the sonnes of Rayma were: Sheba/ & Se-  
dan. Chus also begot Nemrod/ which began to  
be myghtye in the erth. He was a myghtie hun-  
ter in the syghte of the LORde: Where of cam  
the proverbe: he is as Nemrod that myghtie  
hunter in the syghte of the LORde. And the  
begynnyng of hys kyngdome was Babel/ Es-  
rech/ Acha and Chalne in the lande of Sy-  
near: Out of that lande came Assur and bayla-  
des Ninue/ and the cite rehoboth/ and Calah  
And Kessen betwene Ninue and Calah. That  
is a grete cite. And Misraim begat ludim/ Es-  
namim/ Leabim/ Naphthum/ Parbrusim & Ca-  
stubim: from whence came the Philistynes/ and  
the Caphtiherynes.

Canaan also begat zidon his eldest sonne &  
Beth/ Jebusi/ Emori/ Gergesi/ Hiti/ Arsi/ Si-  
ni/ Aruadi/ Semari and hamari. And after-  
ward sprang the kynreds of the Canaanytes  
And the costes of the Canaanytes were fro Sy-

don tyll thou come to Derara & to Asa/ & tyll  
thou come to Sodom/ Gomorra/ Adama Ze-  
beim: evē unto Lasa. These were the chyldre of  
Ham in there kynredde/ tonges/ landes and  
nations.

And Sem the father of all y childre of Eber  
and the eldest brother of Japheth / begat  
children also. And his sonnes were: Elam As-  
sur/ Arphachsad/ Lud and Aram. And y chil-  
dree of Aram were: Uz/ Hul/ Gether & Mas  
And Arphachsad begat Sala/ and Sala be-  
gat Eber. And Eber begat. ij. sonnes. The na-  
me of the one was Peleg/ for in his tyme the  
erth was decayed. And the name of his bro-  
ther was Jafetan.

Jafetan begat Almodad/ Saleph/ Hysar-  
moneth/ Zarab/ Hadaram/ Usal/ Dikela/ O-  
bal/ Abimael/ Seba/ Ophir/ Hevila & Jobab.  
All these are the sonnes of Jafetan. And the  
dwellynge of them was from Mes: vntill the  
ou come vnto Sephar a mountayne of the eas-  
te lande. These are the sonnes of Sem in there  
kynredde/ languages/ contrees and nations.  
These are the kynredde of the sonnes of Noe/  
in their generations and nations. And of these  
came the people that were in the world after  
the floude.

The. xi. chapter.

**A**ND all the world was of one tonge  
and one language. And as they cam  
me from the east/ they founde a playe

Chapter. xi.

ne in the lande of Synear/and there they dwel-  
led. And they sayd one to a nother: come on/let  
us make bricke ad burne it wyth fyre. So brics  
fe was there stone and slyme was there mortar  
And they sayd: Come on/let vs buylde vs a cye  
re and a toure/that the toppe may reach onto he  
auen. And let vs make us a name/for: perauens  
ture we shall be scatered abroad. over all the  
erth.

And the LORde came do wne to see the cy  
re and the toure which the children of Ada had  
buylded. And the LORde sayd: See/the peas  
ple is one and haue one tonge amonge them all.  
And thys haue they begon to do / and wyll  
not leaue of from all that they haue purposed to  
do. Come on/let vs descende and myngel thei  
re tonge even there / that one vnderstonde not  
what a nother sayeth. Thus y LORde skatered  
them from thence vppon all the erth. And they  
left of to buylde the cye. Wherfore the name of  
it is called Babel/ because that the LORDE  
there confounded the tonge of all the world.  
And because that the LORDE from thence/ sk  
tered them abroad vppon all the erth.

These are the generations of Sem: Se was  
an hundred yere olde and begat Arphachsad  
ij. yere after the floude. And Se lyued after he  
had begot Arphachsad. v. hundred yere an  
begat sonnes and doughters.

And Arphachsad lyued. xxxv. yere and bes

xi. Chapter.

So. iiii

gat Sala/and lyued after he had begot Sala  
iiij. hundred yere & .iij. & begat sonnes and dought  
ters. And Sala was. xxx. yere old and begat  
Eber/ ad lyued after he had begot Eber. iiii. hun  
dred and thre yere/ ad begat sonnes and dought  
ters

When Eber was. xxxiiij. yere olde/ he begat  
Peleg/ and lyued after he had begot Peleg/ fou  
re hundred and. xxx. yere/ and begat sonnes and  
doughters.

And Peleg when he was. xxx. yere olde bes  
gat Regu/ and lyued after he had begot Regu.  
ij. hundred and. ix. yere / and begat sonnes and  
doughters.

And Regu when he had lyued. xxxij. yere bes  
gat Serug/ and lyued after he had begot Ser  
rug. ij. hundred and. vij. yere/ and begat sonnes  
and doughters.

And when Serug was. xxx. yere olde/ he bes  
gat Nahor/ and lyued after he had begot Nas  
hor. ij. hundred yere/ and begat sonnes & dought  
ters.

And Nahor when he was. xxiij. yere  
re olde / begat Terah / and lyued after he  
had begot Terah / an hundred and. xix. yere/

and begat sonnes and daughters.

And when Terah was. lxx. yere olde/he begat Abram/Nahor and Haran.

And these are the generations of Terah. Terah begat Abram/Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the londe where he was borne/at Ur in Chaldea. And Abram and Nahor took them wyues. Abrahams wyfe was called Sarai. And Nahors wyfe Milca the daughter of Haran which was father of Milca and of Zisca. But Sarai was baren and had no childe.

Then toke Terah Abram his sonne and Lot his sonne Harans sonne/ & Sarai his daughter in lawe his sone Abrahams wyfe. And they went wyth hym from Ur in Chaldea/ to go in to the lade of Chanaan. And they came to Haran and dwelled there. And when Terah was ij. hundred yere old and. v. he dyed in Haran.

**¶** The. xij. Chapter.

**U** Then the LORDE sayd vnto Abrahams  
Gett the out of thy countre and from thy kynred / and out of thy fathers house/ into a londe which I wyll shewe the. And I wyll make of the a myghtie people/ and wyll blesse the/ and make thy name grete/ that thou mayst be a blessing. And I wyll blesse the that blesse the/ and curse the that curse the. And in the shall be blessed all the generations of the erth.

And Abram went as the LORDE hadd hym/

and Lot went wyth hym. Abram was. lxxv. yere olde/ when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sonne/ wyth all their goodes which they had gotten and soules which they had begotten in Haran. And they departed to go in to the lade of Chanaan. And when they were come in to the lade of Chanaan/ Abram went furth in to the lade tyll he came vnto a place called Sychem/ and vnto the oke of More. And the Canaanites dwelled then in the lade.

Then the LORDE appeared vnto Abram and sayd: vnto thy seed wyll I geue this lade. And he buylded an altare there vnto the LORDE which appeared to hym. Then departed he thence vnto a mountayne that lyeth on the east syde of Bet El and pitched his tente. Bet El beyng on the west syde / and Ay on the east. And he buylded there an altare vnto the LORDE/ and called on the name of the LORDE. And then Abram departed and toke his iourney southwarde.

After this there came a deth in the lade. And Abram went downe in to Egypte to sojourn there/ for the deth was sore in the lande. And when he was come nye for to entre in to Egypte/ he sayd vnto Sarai his wife. Behold I knowe that thou art a fayre woman to looke ap. It wyll come to passe therefore whē the Egyptians see the/ that they wyll say: she is his wyfe. And so shall they sle me and save the.

Saye I praye the therfore that thou art my sister/that I maye fare the better by reason of the and that my soule maye lyue for thy sake.

As soone as he came in to Egypte/the Egyptians sawe the woman that she was very fayre. And Pharaos lordes sawe hir also/and prayed hir vnto Pharao: So that she was taken in to Pharaos house/ which entreated Abram well for hir sake/so that he had shepe/oxen and asses/men seruantes/mayde seruantes/ she asses and camels.

But God plagued Pharao and his house with grete plagues/because of Sarai Abrahams wyfe. Then Pharao called Abram and sayd: why hast thou thus dealt with me? Wherefore toldest thou me not that she was thy wyfe? Why saydest thou that she was thy sister/and causedest me to take hyr to my wyfe? But now loo/there is the wyfe/take hir and be walkyng. Pharao also gaue a charge vnto his men over Abram/to leade hym out /with his wyfe and all that he had.

## The. xiiij. Chapter.

**A**san Abram departed out of Egypte/both he and his wyfe and all that he had/and Lot with hym vnto the

south. Abram was very rich in cattell/syluer & gold. And he went on his iourney fro the south euen vnto BETH EL/and vnto the place where his tente was at the first tyme betwene BETH EL and Ay/and vnto the place of the altar which he made before. And there called Abram vpon the name of the LORDE.

Lot also which went with hym had shepe/cattell and tentes: so that the londe was not askill to receaue them that they myght dwell together/for the substance of their riches was so greate/that they coude not dwell together. And there fell a stryfe betwene the herdmen of Abrahams cattell/and the herdmen of Lots cattell. Moreover the Cananytes and the Pherysites dwelled at that tyme in the lande.

Then sayd Abram vnto Lot: let there be no stryfe I praye the betwene the and me and betwene my herdmen and thyre/for we be brethren. Is not all the hole lande before the? Desparte I praye the fro me. If thou wylt take the lefte hande/I wyll take the right: Or if thou take the right hande I wyll take the left. And Lot lyst vp hys eyes and beheld all the contrie aboute Iordane/which was a plentious contrie of water every where/ before the LORDE destroyed Sodom and Gomorra.

Even as the garden of the LORde/ & as the lande of Egypte tyll thou come to Zoar.

Then Lot chose all the costes of Jordane and toke hys tourney from the east. And so departed the one brother from the other. Abiam dwelled in the lande of Canaan. And lot in the cytes of the playne/ & tented tyll he came to Sodome. But the men of sodome were wyked and synned exceedyngly agens the LORde.

And the LORde sayed unto Abram/ after that Lot was departed from hym: lyfte up thine eyes & loke from y place where thou art/ northward/ southward/ eastward and westward/ for all the lande which thou seiste wyll I gyue unto the & to thy seed forever. And I wyll make thy seed/ as the dust of the erth: so that ys a man can nombre the dust of the erth/ than shall thy seed also be nombred. Aryse and walke aboute in the lande/ in the length of it and in the bredth for: I wyll geue it unto the.

Then Abrahā toke downe hys tente/ & went and dwelled in the okegrove of Mamre which is in Ebron and buylded there an altar to the LORde.

**A**nd it chaunced within a while/ that Amraphel kynge of Synear/ Arioch kynge of Ellasar/ Redorlaomer kynge of Elam and Thydeall kynge of the nations: made warre wyth Bera kynge of Sodom and wyth Birsa kynge of Gomorra. And wyth

he Sineab kynge of Adama/ & wyth Semeaber kynge of Zeboum/ and wyth the kynge of Bela Which Bela is called Zoar. All these came together onto the vale of siddim which is now the salt see Twelve yere were they subiecte to kynge Redorlaomer/ and in the. xiiij. yere rebelled.

Therefore in the. xiiij. yere came Redorlaomer and the kynges that were wyth hym/ and smote the Raphayms in Astarath Karnaim/ and the Susims in Ham/ and the Emymys in Sabe Ramathaim/ and the Horymys in their arenne mounte Seir unto the playne of Pharan/ which is doodrich upon the wyldernesse. And then turned they and came to the well of fugmente whiche is Cades/ and smote all the comire of the Amalechites/ and also the amorytes that dwell in Hazeton Thamar.

Then went out the kynge of Sodome/ and the kynge of Gomorra/ and the kynge of Adama and the kynge of Zeboum/ and the kynge of Bela now called Zoar. And sette their men in aray to fyghte wyth them in the vale of siddim/ that is to say/ wyth Redorlaomer the kynge of Elam and wyth Thydeall kynge of the Nations/ and wyth Amraphel kynge of Synear. And wyth Arioch kynge of Ellasar: foure kynges agens the. And that vale of siddim was full of stymie pyttes.

And the kynges of Sodome and Gomorra fled/ and fell there. And the resydue fled to the mountaynes. And they toke all the goodes

of Sodome and Gomorra and all their vicallies/ād went their waye. And they toke Lot also Abrahams brothers sonne and his good (so he dwelled at Sodome) and departed:

Then came one that had escaped/and tolde Abram the hebrue which dwelled in the open grove of Mamre the Amoyte brother of Eschol and Aner: which were confederate wyth Abram. When Abram herde that his brother was taken/ he harnessed his seruantes boine in his owne house. iii. hundred & xviij. ād followed till they came at Dan. And sette hymselfe ad his seruantes in aray / & fell vpon them by nyght/ & smote them/ & chased them awaye vnto Hoba: which lyeth on the lefte hande of Damasco/ and broughre agayne all the goodes/ & also his brother Lot/ ād his goodes/ the women also and the people.

And as he retourned agayne from the slaughter of Fedorlaomer and of the kynges that were with hym/ than came the kyng of Sodome agaynst hym vnto the vale of Saue which now is called kynges dale.

Then Melchisedech kyng of Salem brought forth bread and wyne. And he beyng the priest of the most hyghest God/ blessed hym sayyng. Blessed be Abram vnto the most hyghest God/ possessor of heauen and erth. And blessed be God the most hyghest/ which hath deliuered thyne enemies in to thy handes. And Abram gaue hym tythes of all.

Then sayd the kyng of Sodome vnto Abram: geue me the soull'es/ and take the goodes to thy selfe. And Abram answered the kyng of Sodome: I lyfte vpp my hande vnto the LORD God most hygh possessor of heauen and erth/ that I will not take of all y<sup>e</sup> is thyne/ so moch as a thred or a shoulacher/ lest thou shuldest saye I haue made Abrahams ryche. Saue only that which the yonge men haue eaten and the partes of the men which went wyth me. Aner/ Eschol & Mamre. Let them take their partes.

**A**fter these deades / y<sup>e</sup> worde of God came vnto Abram in a vision sayyng: feare not Abram / I am thy shilde/ and thy rewarde shalbe exceedinge greate. And Abram answered: LORD Iehouah what wilt thou geue me: I goo childlesse/ and the cater of myne housse/ this Eleasar of Damasco hath a sonne. And Abram sayd: se/ to me hast thou geuen no seed: lo/ a lad boine in my housse shal be myne heyre.

And beholde/ the worde of the LORD spake vnto Abram sayenge: Be shall not be thyne heyre / but one that shall come ouer of thyne awne bodye shalbe thyne heyre.



And he brought him out at the doores ad sayde, Loke opp onto heauen and tell the starres/ yf thou be able to nōbre them, And sayde unto him Euen so shall thy seed be.

And Abram beloued the LORde/ and it was counted to him for rightwesaies. And he sayde unto hym: I am the LORde that brought the out of Ur in Chaldea to geue the this lande to possesse it.

And he sayde: LORde God/ & hereby shall I knowe that I shall possesse it: And he sayde unto him: take an heyfe of .iij. yere olde/ and a she gotte of thre yeres olde/ and a thre yere olde ram/ a turtill' doue and a yonge pigeon. And he toke all these and deuyded them in the myddes/ and layde euery pece/ one over agens a nother.

But the foules deuyded he not. And the byrdes fell on the carcases/ but Abrahā droue the awaye. And when the sonne was doune/ there fell a slomber upon Abram. And loo/ feare and greate darfnesse came upon hym.

And he sayde unto Abram: knowe this of a suertie/ that thi seed shalbe a stranger in a lande that petyneyth not unto the. And they shall make bondmen of them and entreate them euell .iij. hundred yeres. But the nation whom they shall serue/ wyll I iudge. And afterwarde shall they come out wyth greate substance. Euertheless thou shalt goo unto thi fathers in peace/ ad shalt be buried when thou art of a good age: ad in the fourth generation they shall come hyther

agayne/ for the wikednesse of the Amontes ys not yet full.

When the sonne was doune and it was waxed darcke: beholde/ there was a smokyng furnace and a fyre brand that went betweeng the sayde peeces.

And that same daye the LORde made a cōuenaunte with Abram saynge: unto thy seed wyll I geue thys londe/ sith the ryver of Egypte/ even unto the greater ryver euphrates: the Hethytes/ the Fenihtes/ the Edomites/ the Hethites/ the Pherezites/ the Raphaim/ the Amorites/ the Canaanites/ the Hethites and the Jebusites.

The. xvi. Chapter.

**S**Arat Abrahams wyfe bare him no childe. But she had an hand mayde an Egyptian/ whose name was Hagar. Wherefore she sayde unto Abram. Beholde the LORde hath closed me/ that I can not beare. I praye the goo in unto my mayde/ peraduenture I shall be multiplyed by means of her. And Abram herde the voyce of Sarai. Then Sarai Abrahams wyfe toke Hagar hyr mayde the Egyptian (after Abram had dwelled .x. yere in the lande of Canaan) and gaue her to hyr husbonde Abram/ to be his wyfe.

And he wente in unto Hagar/ & she conceived. And when she sawe that she had conceived

hys mastresse was despised in hyr syghte. Than sayd Sarai vnto Abram: Thou dost me vnrighte/ for I haue geuen my mayde in to thy bosome: & now because she seyth that she hath conceyved/ I am despysed in hyr syghte: the LORde iudge betwene the and me. Than sayde Ab:ā to Sarai: beholde/ thy mayde is in thy hande/ do with hyr as it pleaseth the.

And because Sarai feared foule with her/ she fled from her. And the angell of the LORde founde her besyde a fountayne of water in the wyldernes: euen by a well in the way to Sur. And he sayde: Hagar Sarais mayde/ whence comest thou and whether wilt thou goo? And she answered: I flee from my mastresse Sarai. And the angell of the LORde sayde vnto her: returne to thy mastresse agayne/ & submytte thy selfe vnder her handes.

And the angell of the LORde sayde vnto her: I will so encrease thy seed / that it shall not be numbred for multitude. And the LORdes angell sayd further vnto her: se/ thou art with childe and shalt bere a sonne / and shalt call his name Ismael: because the LORDE hath herde thy iribulation. He will be a wyldeman / and his hande will be agens every man / & every mans hande agens him. And yet shalt he dwell faste by all his brethren.

And she called the name of the LORde that spake vnto her: thou art the God that lokest on me/ for she sayde: I haue of a suertie sene here the backe parties of him that seith me. Wherefore she called the well/ the well of the luyng that saith me which well is betwene Cades & Bared.

And Hagar bare Abram a sonne/ and Abram called his sons name which Hagar bare Ismael. And Abram was, lxxvi. yere olde/ when Hagar bare him Ismael.

### ¶ The. xvii. Chapter.

**W**hen Abram was nynetye yere olde & ix. the LORde appeared to hym sayens: I am the almyghtie God: walke before me and be vncorrupte. And I will make my bonde betwene the and me/ and will multiply the exceedingly. And Ab:ā fell on his face. And God talked moreover with hym sayng: I am/ beholde my testamēt is with the/ that thou shalt be a father of many nationes. Therefore/ shalt thou no more be called Abram/ but thy name shalbe Abraham: for a father of many nationes haue I made the/ and I will multiply the exceedingly/ and will make nationes of the: yee and kynnes shall spyunge out of the.

Moreover I will make my bonde betwene me and the/ and thy seed after the/ in their tymes

to be an everlastynge testament/ So that I wyll be God vnto the and to thy seed after the. And I will geue vnto the and to thy seed after the/ the lande where in thou arte a straunger: Euen all the lande of Canaan/ for an everlastynge possession/ and wil be their God.

And God sayde vnto Abraham: Se thou keepe my testamente/ both thou & thy seed after the in their tymes: This is my testamente which ye shall keepe betwene me and you and thy seed after the/ that ye circūcise all youre men children. Ye shall circūcise the foreskynne of youre fleshe/ and it shal be a token of the bond betwene me and you. And every manchild when it is viij. dayes olde/ shal be circūcised amonge you in youre generations / and all seruauntes also so borne at home or boughte with money though they be straungers and not of thy seed. This seruaunte borne in thy housse/ and he also that is bought with money/ must needes be circūcised/ that my testament may be in youre fleshe/ for an everlastynge bonde. Yf there be any uncircūcised manchild/ that hath not the foreskynne of his flesh cutt of/ his soule shall perish from his people: because he hath broke my testamēt.

And God sayde vnto Abraham. Sarai thy wyfe shall nomore be called Sarai: but Sara shall hir name be. For I will blesse her & geue the a sonne of her and will blesse her: so that people/ye and kynges of people shall praise of her. And Abraham fell vpon his face and

laughte/ and sayd in his harte: shall a childe be borne vnto hym that is an hundred yere olde/ and shall Sara that is nynty yere olde/ bere? And Abraham sayde vnto God. O that I mighte lye in thy syghte.

The sayde God: na/ Sara thy wife shall bere the a sonne/ and thou shalt call his name Isaac. And I will make my bonde with him/ that it shall be an everlastynge bonde vnto his seed after him. And as concernynge I smael also/ I haue herde thy request: loo/ I will blesse him and encrease him/ and multiplie him excedyngly. Twelue prynces shall he begete/ and I will make a great nation of him. But my bonde will I make with Isaac/ which Sara shall bere vnto the: euen this tyme twelue moneth.

And God left of talkynge with him/ and departed vp from Abraham. And Abraham toke I smael his sonne & all the seruauntes borne in his housse and all that was bought with money as many as were menchildren amonge the men of Abrahams housse / and circūcised the foreskynne of their fleshe/ euen the selfe same daye/ as God had sayde vnto him. Abraham was nynty yere olde and. ix. when he cutt of the foreskynne of his flesh. And I smael his sonne was. xiiij. yere olde/ when the foreskynne of his flesh was circūcised. The selfe same daye was Abraham circūcised & I smael his sonne. And all the men in his housse/ whether they were borne in his housse or bought with

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money (though they were straungers) were  
circumcysed with him.

¶ The. xviij. Chapter.

**A**nd the LORde appeared vnto him  
in the oke grove of Mamre as he sat  
in his tent doore in the heate of the  
daye. And he lysted vp his eyes and looked: and  
lo/ thre men stode not farr from hym. And when  
he sawe them/ he ran agens them from the tent  
doore/ and sett to the grounde and sayde: LOR  
de ys I haue founde sauoure in thy syght/ goo  
not by thi seruante. Let a litle water be sett/ &  
wash youre fete/ and rest youre selues vnder the  
tree: And I will sett a mo: sett of breed/ to com-  
forte youre hartes wythall. And then a goo your  
re wayes/ for euen therfore ar ye come to your  
seruaunte. And they answered: Do euen so as  
thou hast sayde.

And Abraham went a pace in to his tent vnto  
Sara and sayde: make redy at once thre pec-  
kes of fyne meale/ kneade it and make cakes.  
And Abraham ran vnto his bestes and fet a  
calfe that was tendre and good/ and gaue it vnto  
a yonge man which made it redy at once.  
And he roste butter & mylke and the calfe which  
he had prepared/ and sett it before them/ and sit-  
de hymselfe by them vnder the tree: and they  
ate.

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And they sayde vnto him: Where is Sara  
thy wyfe? And he sayde: in the tent. And he say-  
de: I will come agayne vnto the as soone as  
the frute can lyue. And loo: Sara thy wyfe shall  
haue a sonne. That herde Sara/ out of the tent  
doore which was behind his backe. Abraham  
and Sara were both olde and well stryken in  
age/ and it ceased to be with Sara after the man-  
ner as it is wyth wyues. And Sara laughed in  
hir selfe saynge: Now I am waxed olde/ shall  
I geue my selfe to lust/ and my lord olde also?

Then sayd the LORde vnto Abraham: wher-  
fore doth Sara laugh saynge: shal I of a suer  
bebere a childe/ now when I am olde? is the  
thinge to harde for the LORde to do? In the  
tyme appoynted will I retorne vnto the/ as soo-  
ne as the frute can haue lyfe/ And Sara shall  
haue a sonne. Then Sara denyed it saynge: I  
laughed not/ for she was asfayde. But he sayd:  
yea thou laughtest.

Then the men stode vp from thence and lo-  
ked towarde Sodome. And Abraham went  
with them to brynge them on the waye.  
And the LORde sayde: Can I hyde from Ab-  
raham that thinge which I am aboute to  
do/ seynge that Abraham shall be a great and  
myghtie people/ and all the nations of the  
erth shalbe blessed in him? for I knowe him  
that he will commaunde his childern and

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his housholde after him/ y they kepe the waye of the LORde/to do after righte and conscyence/that the LORde may bringe vpon Abrahā that he hath promysed him.

And the LORde sayde/The crye of Sodom and Gomorra is great/and there synne is excedyngre greuous. I will go downe and see whether they haue done all to gedder acordynge to that crye which is come vnto me or not/that I may knowe. And the me departed thesce and went to Sodomeward. But Abraham stood yet before y LORde/ & drawe nere & sayde

Wylt thou destroy the rightewes with the wycked? Yf there be. l. rightewes within the cyte/wilt thou destroy it and not spare the place for the sake of. l. rightewes that are therein? That be farr from the/that thou shuldest do after this maner/to sleie the rightewes with the wycked/ & that the rightewes shulde be as the wycked: that be farr from the. Shulde not the iudge of all y noulde do acordynge to righte? And the LORde sayde: Yf I fynde in Sodome. l. rightewes within the cyte/ I will spare all the place for their sakes.

And Abraham answered and sayde: beholde I haue taken vpon me to speake vnto y LORde/ & ad yet am but dust & ashes. What though there lacke. v. of. l. rightewes/wilt thou destroy all the cyte for lacke of. v? And he sayde: Yf I fynde there. xl. and. v. I will not destroy them.

And he spake vnto him yet agayne and say

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de: what yf there be. xl. founde there? And he sayde: I will not do it for sounes sake. And he sayde: O let not my LORde be angrye/that I speake. What yf there be founde. xxx. there? And he sayde: I will not do it/ yf I fynde. xxx. there. And he sayde: Oh/ se/ I haue begonne to speake vnto my LORde/what yf there be. xx. founde there? And he sayde: I will not destroy the for twentys sake. And he sayde: O let not my LORde be angrye/that I speake yet/ but enee once more only. What yf ten be founde there? And he sayde: I will not destroy the for. x. sake.

And the LORde wet his waye as soone as he had lete comynge with Abrahā. And Abraham returned vnto his place

The. xix. Chapter.

**A**nd there came. ii. angells to Sodom at euen. And Lot satt at the gate of the cyte. And Lot saue the/ and rose vp agaynst them/ and he bowed hym selfe to be grounde vnto his face. And he sayde: Se lordes/ turne in I praye you in youre seruautes house and tary all nyghte & wash youre fete/ & ryse vp early and go on youre wayes. And they sayde: nay/ but we will byde in the streetes all nyghte. And he compellid them excedyngly. And they turned in vnto hym and entered in to his house/ and he made them a feast and dyd bake swete cakes/ and they ate.

But before they went to rest/ the men of the cyte of Sodome compassed the house rounde

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aboute both olde and yonge / all the people from all quarters. And they called vnto Lot and sayde vnto him: where are the men which came in to thy house to nyght: brynge the out vnto vs that we may do ourelust with them.

And Lot went out at doores vnto them and shote the doore after him and sayde: may for gods des sake brethren / do not so wickedly. Beholde I haue two daughters which haue knowe no man / the will I brynge out vnto you: do with them as it semeth you good: Only vnto these men do nothyng: for therfore came they vnder the shadowe of my rose. And they sayde: come hither. And they sayde: camest thou not in to so gouerne / and wilt thou be now a iudge: we will surely deale worse with the than with them.

And as they pleased sore vppon Lot and deganne to breake vp the doore: the men put forth their handes and pulled Lot in to the house to them and shut to the doore. And the men that were at the doore of the house / they smote with blindnesse both small and greate: so that they coude not fynde the doore.

And the men sayde moreover vnto Lot: If thou haue yet here any sonne in lawe or sonnes or daughters or what so euer thou hast in the cite / brynge it out of this place: for we must destroy this place / because the crye of the is great before the LORde. Wherefore he hath sent to destroy it.

And Lot went out and spake vnto his sonnes

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in lawe which shulde haue married his daughters / and sayde: stonde vpp and get you out of this place / for the LORde will destroy the cite. But he semed as though he had mocked / vnto his sonnes in lawe.

And as the morninge arose the angels caused Lot to speede him sayng. Stonde vp / take thy wyfe and thy two daughters and that that is at hande / lest thou perissh in the synne of the cite. And as he prolonged the tyme / the men caught both him / his wife and his two daughters by the handes / because the LORde was mercifull vnto him / and they brought him forth and sette him without the cite.

When they had brought them out / they sayde: Saue thy lyfe and loke not behynde the neither tary thou in any place of the contrie / but saue thy selfe in the mountayne / lest thou perissh. Then sayde Lot vnto them: Oh nay my lord: beholde / in as moch as thy seruante hath seruede grace in thy syghte / now make thi mercy great which thou shewest vnto me in savinge my lyfe. So: I can not saue my selfe in the mountayns / lest some misfortune fall vpon me and I dye. Beholde / here is a cite by / to flee vnto / and it is a lytle one: let me saue my selfe therein: is it not a lytle one / that my soule may lyue?

And he sayde to himse I haue receaved thy request as concernyng this thyng / that I will not overthrowe this cite for the

which thou hast spoken. Haste the/ād saue thy selfe there/for I can do nothyng tyl' thou be come in thyder. And therefore, the name of the cyte is called Zoar. And the sone was vpon the erth when Lot was entred into Zoar.

Then the WORde rayned vpon Sodome and Gomorra/ byrystone and syre from the WORde out of heauen/and overthrew those cytes and all the region/and all that dwelled in the cytes/and that that grewe vpon the erth. And lots wyfe lokyd behynde her/ād was turned in to a pillare of salte.

Abraham rose early and got him to the place where he stode before the WORde/ and lokyd toward Sodome and Gomorra and toward all the londe of that contrie. And as he lokyd: beholde/ the smoke of the contrie arose as it had bene the smoke of a fornace. But yet w<sup>h</sup>e God destroyed the cytes of S<sup>o</sup>dom/ he thought apon Abraham: and sent Lot out from the dānger of the overthrowenge/ when he overthrew the cyties where Lot dwelled.

And Lot departed out of Zoar and dwelled in the mountayns ād his. ii. daughters with him for he feared to tary in Zoar: he dweld therfore in a caue/ both he and his. ii. daughters also.

Than sayde the elder vnto the younger our father is olde/ and there are no moo men in the erth to come in vnto vs after the maner of all the world. Come therefore/ let vs geue oure fath<sup>er</sup> wyne to drynke/ and let vs lye with him

that we may saue seed of oure father. And they gaue their father wyne to drynke that same nyght. And the elder daughter went and laye with her father. And he perceaued it not/ neither when she laye doune/ neither when she rose vp.

And on the morowe the elder sayde vnto the younger: beholde/ yesternyghte laye I with my father. Let us geue hym wyne to drynke this nyghte also/ and goo thou and lye with him/ and let us saue seed of oure father. And they gaue their father wyne to drynke that nyghte also. And the younger arose and laye with him. And he perceaued it not: neither when she laye doune/ neither when she rose vp.

Thus were both the daughters of Lot with childe by their father. And the elder bare a sone and called hym Noah/ which is the father of the Noabites vnto this daye. And the younger bare a sone and called hym Ben Ammi/ which is the father of the children of Ammon vnto this daye.

## The. xx. Chapter.

**A**ND Abraham departed thence toward the south contrie and dwelled betweene Cades and Sur ād sojourned in Gerar. And Abraham sayde of Sara his wyfe/ that she was his sister. Then Abimelech kynge of Gerar sent and fet Sara awaye.

And God came to Abimelech by nyghte in a dreame and sayde to him: Se/ thou art but a

deed man for the womans sake which thou hast taken awaye/ for she is a mans wyfe. But Abimelech had not yet come nye her/ and therefore sayde: lo: de wilt thou sleigh rightwys people: sayde not he vnto me/ that she was hys sister: yee and saydenot she herself that he was hir brother: with a pure herte and innocent handes haue I done this.

And God sayde vnto him in a dreame. I wot it well that thou dydest it in the purenesse of thy herte. And therfore I kepe y that thou shuldest not synne agens me/ neither suffred I the to come nygh her. Now therfore deliuer the man his wyfe ageyne/ for he is a prophete. And let him praye for the that thou mayst lyue. But and yf thou deliuer her not agayne/ be sure that thou shalt dye the deth/ with all that thou hast.

Then Abimelech rose vp he tymes in the mornyng and called all his seruauntes/ and tolde all these thinges in their eares/ and the men were sore a frayde. And Abimelech called Abraham and sayde vnto him: What hast thou done vnto vs/ what haue I offended the/ that thou shuldest byng on me and on my kyngdome so greate a synne: thou hast done dedes vnto me that ought not to be done. And Abimelech sayde mo: ouer vnto Abraham: What sawest thou that moved the to do this thinge?

And Abraham Answered. I thought that peradventure the feare of God was not in this

place/ and that they shulde sleigh me for my wyfes sake: yet in very dede she is my sister/ the doughter of my father/ but not of my mother: and became my wyfe. And after God caused me to wandre out of my fathers house/ I sayde vnto her: This kyndnesse shalt thou shewe vnto me in all places where we come/ that thou saye of me/ how that I am thy brother.

Then toke Abimelech shepe and oxen/ men/ seruauntes and womens seruauntes and gaue them vnto Abraham/ and deliuered him Sara his wyfe agayne. And Abimelech sayde: be hold the lande lyerh be fore the/ dwell where it pleaseth y best. And vnto Sara he sayde: Se I haue giuen thy brother a thousande pecces of syluer/ beholde he shall be a couerynge to thine eyes vnto all that ar with the and vnto all men and an excuse.

And so Abraham prayde vnto God/ and God healed Abimelech and his wyfe and hys maydens/ so that they bare. For the WORde had closed to/ all the matryces of the house of Abimelech/ because of Sara Abrahams wyfe.

## The xxj. Chapter

**W**he lord visited Sara as he had sayde and dyd vnto her accordinge as he had spoken. And Sara was with childe and bare Abraham a sonne in his olde age



even the same season which the LORD had appointed. And Abraham called his sonnes name that was borne unto him which Sara bare him Isaac: & Abrahā circumcysed Isaac his sone when he was. viij. dayes olde/ as God commaunded him. And Abrahā was an hundred yere olde/ when his sone Isaac was borne unto him.

And Sara sayde: God hath made me a lausy thinge stocke: for all y<sup>e</sup> heare/ will laugh at me. She sayde also: who wolde haue sayde vnto Abraham/ that Sara shulde haue geuen children sucke/ or: y<sup>e</sup> I shulde haue borne him a sone in his olde age: The childe grewe and was wened/ and Abraham made a great feast/ the same daye that Isaac was wened.

Sara sawe the sonne of Agar the Egypcian which she had borne vnto Abraham/ a moche kynge. Then she sayde vnto Abraham: put away this bondmayde and hyr sone: for the sone of this bondwoman shall not be heyre with my sone Isaac: But the wordes sined verely greuous in Abrahams synke/ because of his sone. Then the LORD sayde vnto Abraham: let it not be greuous vnto the/ because of the ladd and of thy bondmayde: For in all that Sara hath saide vnto the/ heare hir voyce/ for in Isaac shall thy seed be called. Moreover of the sone of the Bondwoman will I make a nation/ because he is thy seed.

And Abraham rose vp early in the morning/ and toke brede and a bottell with water/ and ga-

ueit vnto Agar/ puttyng it on hir shulders with the ladd also/ and sent her awaye. And she departed and waded vpp and downe in the wyldernes of Bersaba. When the water was spent that was in the bottell/ she cast the ladd vnder a bush and went & sat: her out of syghte a great waye/ as it were a bowshotte off: for she sayde: I will not se the ladd dye. And she satt downe out of syghte/ and lysse vp hyr voyce and wepte.

And God herde the voyce of the childe. And the angell of God called Agar out of heauen and sayde vnto her: What ayleth the Agar? feare not/ for God hath herde the voyce of the childe where he lyeth. Arise and lyse vp the ladd/ and take hym in thy hande/ for I will make off him a greare people. And God opened hir eyes and she sawe a well of water. And she went and fylled the bottell with water/ and gaue the boye drynke. And God was with the ladd/ and he grewe and dweld in the wildernesse/ and became an archer. And he dweld in the wildernesse of Pharan. And his mother gott him a wyfe out of the land of Egypte.

And it chaunced the same season/ that Abraham and Phicol his chefe captayne spake vnto Abraham sayng: God is with the in all that thou doist. Now therefore sweare vnto me even here by God/ that thou wylt not hurt me nor my children/ nor my childrens children.

But that thou shalt deale with me and the con-  
tre where thou art a straunger/ acordynge vnto  
the kyndnesse that I haue shewed the. Then say  
de Abraham: I wyll sweare.

And Abraham rebuked Abimelech for a  
well of water/ which Abimelech seruauntes had  
taken awaye. And Abimelech answered I  
wyll not who dyd it: Also thou toldest me not/  
neither herde I of it/ but this daye.

And Abraham toke shepe and oren and gas-  
ue them vnto Abimelech. And they made both  
of them a bonde together. And Abraham set  
vij. lambes by them selues. And Abimelech say-  
de vnto Abraham: what meane these. vij. lams  
des which thou hast sett by them selues. And  
he answered: vij. lambes shalt thou take of my  
hande/ that it maye be a wytnesse vnto me/ that  
I haue dycted this well: Wherefore the place is  
called Berscha/ because they sweare both of  
them. Thus made they a bonde to gether at  
Berscha.

Then Abimelech and Phicol his chefe  
captayne rose vp and turned agayne vnto the  
lande of the Philistines. And Abraham plan-  
ted a wodd in Berscha/ and called the  
re/ on the name of the LORDE  
the euerlastynge God: and

dwelt in the Philis-

tinlande a lon-

ge season

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After these dedes / God dyd proue  
Abraham & sayde vnto him: Abrah-  
ham. And he answered: here am I.  
And he sayde: take thy only sonne Isaac who-  
me thou louest/ & get the vnto the lande of Mo-  
ria/ and sacrifice him there for a sacrifice vpon  
one of the mountayns which I will shewe the  
Then Abraham rose vp early in the mornynge  
and saddled his asse/ and toke two of his meyny  
wyth him/ and Isaac his sonne: ad clove woo-  
d for the sacrifice/ and rose vp and goit him to the  
place which God had appoynted him.

The thirde daye Abraham lyste vp his eyes  
and sawe the place a farr off/ and sayde vnto his  
yong men: hyde here with the asse. I and the  
lad will goo yonder and worshippe and come  
agayne vnto you. And Abraham toke the  
wodd of the sacrifice and layde it vpon Is-  
aac his sonne / and toke fyre in his hande  
and a knyfe. And they went both of them  
together.

Then spake Isaac vnto Abraham his fa-  
ther & sayde: My father? And he answered he  
re am I my sonne. And he sayde: Se here is fy-  
re and wodd/ but where is the shepe for sacrificy-  
ce? And Abraham sayde: my sonne/ (God wyll  
proude him a shepe for sacrifice. So went they  
both together.

And when they came vnto the place which  
God shewed him/ Abraham made an autler there  
and dressed the wodd/ ad bownde Isaac his

sonne and layde him on the altur / aboue upon the wodd. And Abraham stretched forth his hande / and toke the knyfe to haue kyld his sonne.

Then the angell of the LORDE called vnto him from heauen saynge: Abraham / Abraham. And he answered: here am I. And he sayde: laye not thy handes upon the childe neither do any thinge at all vnto him / for now I knowe that thou fearest God / in y<sup>e</sup> thou hast not kepte thine only sonne frō me. And Abraham lysed vp his eyes and looked aboue: and beholde / there was a ram caught by the hornes in a thickette. And he went and toke the ram and offred him vp for a sacrifice in the steade of his sonne. And Abraham called the name of the place / the LORDE will see: wherefore it is a comē sayinge this daye: in the mounte will the LORDE be seene.

And the Angell of the LORDE cryed vnto Abraham from heauen the seconde tyme saynge: by my selfe haue I swoone (sayth the LORDE) because thou hast done this thinge and hast not spared thy only sonne / that I will blesse thee and multiplye thy seed as the starrs of heauen and as the sonde vnder the see syde. And thy seed shall possesse the gates of thy enemyes. And in thy seed shall all the nations of the earth be blessed / because thou hast obeyed my voyce.

So turned Abraham agayne vnto his yongemen / and they rose vp and wēt to gether to Ber-

seba. And Abraham dwelt at Bersēba.

And it chaunced after these thinges / that one tolde Abraham saynge: Beholde / Milcha she hath also borne children vnto thy brother Nachor: Hus his eldest sonne and Hus his brother / and Kemuel the father of the Sinites / and Esed / and Baso / and Pildas / and Jedslaph / and Bethuel. And Bethuel begat Rebecca. These viij. dyd Milcha bere to Nachor / Abrahams brother. And his concubine called Reuma she bare also Tebah / Gaham / Thasbas and Maacha.

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**S**ara was an hundred and. xxvij. yere olde (for so longe lyued she) and then dyed in a heade cyte called Hebion in the londe of Canaan. Then Abraham came to moene Sara and to wepe for her. And Abraham stode vp from the coorse and talked with the sonnes of hebr saynge: I am a straunger ad a foryner amonge you / geue me a possession to bury in with you / that I may bury my dead oute of my sighte.

And the children of hebr answered Abraham saynge vnto him: heare vs lord / thou art a prynee of God amonge vs. In the chiefe of oure sepulchres bury thy dead: None of vs shall forbydd y<sup>e</sup> his sepulchre / y<sup>e</sup> thou shuldest not bury thy deade therein. Abraham stode vp & bowed hym selfe before y<sup>e</sup> people of y<sup>e</sup> lāde y<sup>e</sup> childre of hebr.

And he conuened with them saynge: If it

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be youre myndes y<sup>e</sup> I shall bury my deade ouste of my sighte/heare me ad speke for me to Ephron the sonne of Zoar: and let him geue me the dubbill caue which he hath in the end of his felde/for as moch money as it is worth/let him geue it me in the presence of you/for a possessi on to bury in. for Ephron dwelled amoge y<sup>e</sup> children of Beth.

Than Ephron the Bethite answered Abraham in the audyence of the children of Beth and of all that went in at the gates of his cite/saynge:Nor so/my lord:/but heare me: The felde geue I the/and the caue that therein is / geue I the also/And even in the presence of the sonnes of my people geue I it the to bury thy deede in. Than Abraham bowed himselfe before the people of the lade and spake vnto Ephron in the audyence of the people of the contre sayng: I praye the heare me/ I will geue syluer for the felde/take it of me/ad so will I bury my deade there.

Ephron answered Abrahā saynge vnto him My lord:/harken vnto me. The lande is worth iij. hundreth cycles of syluer: But what is that betwixte the and me/bury thy deede. And Abraham hartened vnto Ephron and weyde him the syluer which he had sayde in the audyence of the sonnes of Beth. Euen. iij. hundred cycles of currant money amonge marchauntes

Thus was the felde of Ephron where in the dubbill caue is before Mamre: euen the felde of

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the caue that is therein and all the trees of the felde which growe in all the borders rounde aboute/made sure vnto Abraham for a possession/in the sighte of the children of Beth and of all that went in at the gates of the cite. And then Abraham buried Sara his wyfe in the double caue of the felde that lyeth before Mamre/otherwise call'd Ebron in the lande of Canaan. And so both the felde ad the caue that is therein/was made vnto Abraham/a sure possession to bury in/of the sonnes of Beth.

¶ The. xxiiij. Chapter

**A**braham was olde and stryken in dayes/and the LORD had blessed him in all thinges. And he sayde vnto his eldest seruaunte of his house which had the rule over all that he had: Put thy hande vnder my thye that I maye make the swere by the LORD that is God of heauen and God of the erth/that thou shalt not take a wyfe vnto my sonne/of the daughters of the canaanites/as amonge which I dwell. But shalt goo vnto my contre and to my kynred/and there take a wyfe vnto my sonne Isaac.

Thā sayde the seruaunte vnto him: what ad yf the womā wyll not agree to come with me vnto this lade/shall I brynge thy sonne agayne vnto the lande which thou camest out of: And Abraham sayde vnto him: beware of that / that thou brynge not my sonne thither. The LORD God of heauen which toke me from my fathers

house and from the lande where I was borne/  
and which spake vnto me and sware vnto me say-  
yng: vnto thy seed wyll I geue this lande / he  
shall sende his angel before the / y thou mayst  
take a wife vnto my sonne from thence. Neuers  
thelesse yf the womā will not agree to come with  
the than shalt thou be without daunger of this  
oorth. But aboue all thinge byyng not my son-  
ne thither agayne. And the seruaunte put his  
hand vnder the thye of Abraham and sware to  
him as concernyng that matter.

And the seruaunte toke. x. camels of the ca-  
mels of his master and departed / and had of  
all maner goodes of his master with him / and  
stode vp and went to Mesopotamia / vnto the  
citty of Nabor. And made his camels to lye  
downe without the citty by a welles syde of wa-  
ter / at euē: aboute the tyme that women come  
out to drawe water / and he sayde.

Worde God of my master Abraham / sende me  
good speede this daye / & shewe mercy vnto my  
master Abraham. Lo I stande here by the well  
of water and the daughters of the men of this  
citty will come out to drawe water: Now the  
damsell to whome I saye / stoupe doune thy pyt-  
cher and let me drynke. Yf she saye / drynke / and  
I will geue thy camels drynke also / yf she saye  
she that thou hast ordered for thy seruaunte I  
saac: yee & thereby shall I knowe that thou hast  
shewed mercy on my master.

And it came to passe yet he had leest spake yn

ge / that Rebecca came out / the doughter of  
Bethuell / sonne to Melcha the wife of Nabor  
Abrahams brother / and hir pytcher apōn hir  
shulder: The damsell was very fayre to loke as  
pon / and yet a mayde and vnfreewen of man.  
And she went doune to the well and fylled hyr  
pytcher and came vp agayne. Then the seruaun-  
te ranne vnto her and sayde: let me tyype a litle  
water of thy pytcher. And she sayde: drynke my  
lorde.

And she bested and lare doune her pytcher  
apōn hyr arme and gaue him drynke. And whe  
she had geuen hym drynke / she sayde: I will dra-  
we water for thy camels also / vntill they haue  
dronke ynough. And she poured out hyr pitcher  
in to the trough hastily and ranne agayne vnto  
the well / to sett water: and drew for all his ca-  
mels.

And the felowe wondred at her. But helde  
his peace / to wete whether the WORde had ma-  
de his iourney prosperous or nor. And as the  
camels had lestē drynkyng / he toke an earyng  
ge of halfe a siele weght and .iiij. golden braces  
littes for hyr handes / of .x. syeles weght of gold  
and sayde vnto her: whose doughter art thou? tell  
meys there rowme in thy fathers house / for vs  
to lodge in. And she sayde vnto him: I am the  
doughter of Bethuell the sonne of Melcha wh-  
ch she bare vnto Nabor: and sayde morcouer  
vnto him: we haue litter and prauonder ynough  
and also rowme to lodge in.

And the man bowed himselfe and worships  
ped the LORD and sayde: blessed be the LORD  
God, of my master Abraham which ceaseth  
not to deale mercifullv and trulv with my mas-  
ter/And hath brought me the waye to my ma-  
sters brothers house. And the damsell ranne &  
tolde them of her mothers house these thins  
ges. And Rebecca had a brother called La-  
ban.

And Laban ranne out vnto the man/to the  
well: for as soone as he had sene the earynges  
and the braceletes apon his sisters handes/ād  
herde the wordes of Rebecca his sister saynge  
thus sayde the man vnto me/than he went out  
vnto the man. And loo/he stode yet with the ca-  
mels by the well syde. And Laban sayde: come  
in thou blessed of the LORD. Wherefore ston-  
dest thou without? I haue dressed the house and  
made rowme for the camels. And than the mā  
came in to the house. And he onbrydeld the cas-  
mels: and brought litter and prauonder for the  
camels/and water to wesse his fete and their  
fete that were with him/and there was meate  
sett before him to eate.

But he sayde: I will not eate/vntill I haue  
sayde myne earde: And he sayde/saye on. And  
he sayde: I am Abrahams seruaunt/ā the LORD  
God hath \* blessed my master out of measure  
that he is become greate and hath geuen him  
shepe oxen / syluer and golde / men/seruauntes/

maydeseruauntes/camels ād asses. And Sa-  
ra my masters wyfe bare him a sonne/whē she  
was olde: and vnto him hath he geuen all that  
he hath.

And my master made me sweere saynge:  
Thou shalt not take a wyfe to my sonne/amons  
ge the doughters of the cananyens in whose la-  
de I dwell. But thou shalt goo vnto my fa-  
thers house and to my kynred/ and there take  
a wyfe vnto my sonne. And I sayde vnto my  
master. What yf the wyfe will not folowe me?  
And he sayde vnto me: The LORD before  
whome I walke/ wyll sende his angell with  
the and prosper thy iourney that thou shalt ta-  
ke a wyfe for my sonne/of my kynred and of my  
fathers house. But and yf (when thou comest  
vnto my kynred) they will not geue the one/thā  
shalt thou bere no perell of myne oorthe.

And I came this daye vnto the well and sa-  
yed: O LORD/the God of my master Abra-  
ham/yf it be so that thou makest my iourney which  
I go/prosperous: beholde/I stāde by this well  
of water/And when a virgyn cometh forth to  
draue water/and I saye to her: geue me a lit-  
le water of thi pitcher to drynke/ and she saye  
agayn to me: drynke thou/ and I will also  
draue water for thy camels: that same is the  
wife/whom the LORD hath prepared for my  
masters sonne.

God bleſs  
th vs whe  
e geueth vs  
is benefi-  
is: and cur  
th vs/w  
en he tas  
th them a  
caye.

And before I had made an ende of speake  
fynde in myne harte: beholde Rebecca came  
forth/and hir pitcher on hir shulder / and she  
went doune onto the well and drewe. And I  
sayde vnto her geue me dryncke. And she made  
hast and toke doune hir pitcher from of hir / ad  
sayd: dunke/and I will geue thy camels dryn-  
cke also. And I drancke/and she gaue the camels  
dryncke also. And I asked her saynge: whose  
doughter art thou? And she answered: the doughter  
of Bathuel Nabors sonne whome Mil-  
ca bare vnto him.

And I put the earringe vpon hir face and the  
bracelettes vpon hir handes. And I bowed my  
selfe and worshipped the LORde and blessed  
the LORde God of my master Abrahā which  
had brought me the right waye/to take my ma-  
sters brothers doughter vnto his sonne. Now  
therefore yf ye will deall mercifully and truly  
with my master/tell me. And yf no /tell me als  
so: that I maye turne me to the right hande or to  
the left.

Than answered Laban and Bathuel saynge:  
The thinge is proceeded even out of the lorde/we  
can not therefore saye vnto the / ether good or  
bad: Beholde Rebecca before thy face/take her  
and goo/and let her be thy masters sonnes wi-  
fe/euen as the LORde hath sayde. And whē  
Abrahams seruaunte herde their wordes / he  
bowed him selfe vnto the LORde / flart vpon  
the erth. And the seruaunte toke forth ierewell

of silver and ierewelles of gold and rayment/and  
gaue them to Rebecca: But vnto hir brother &  
to hir mother/he gaue spyces. And then they  
ate and drancke/both he and the men that were  
with him/and taried all nyghte and rose vp in  
the mornynge.

And he sayde: let me departe vnto my mas-  
ter. But hir brother and hir mother sayde: let  
the damselfe abyde with vs a while/ad it be but  
even. x. dayes/ and than goo thy wayes. And  
he sayde vnto them / hinder me not: for the lorde  
hath prospered my iourney. Send me awaye yf  
I maye goo vnto my master. And they sayde: let  
vs call the damselfe/ and write what she sayth  
to the matter. And they called forth Rebecca  
ad sayde vnto her: wilt thou goo with this mā?  
And she sayde: Yee.

• Than they broughte Rebecca their sister on  
the waye and her noyse and Abrahā's seruaun-  
tes/and the men that were with him. And they  
\* blessed Rebecca & sayde vnto her: Thou art ou-  
\* resister/growe in to thousandes/ &  
thy seed possesse y gates of their ennies. And  
Rebecca arose & hir damselfe/ & sat the vp vpon  
the camels & went their waye after the man.  
And y seruaunte toke Rebecca & went his waye

And Isaac was a cominge from the well of  
y luyng & saynge/for he dwelt in the south cōs-  
tre/ & was gone out to walke in his meditations  
before y euē tyde. And he lyfte vp his eyes & lo-  
ked/ & beholde y camels were cominge. And

\* To bless  
a mā's ney-  
boure is to  
praye for h-  
im ad to wissh  
him good  
and not to  
wagge. ii.  
gers oue  
him.

Rebecca lyfte up hir eyes / & whē she sawe Isaac  
ac / she lychted of the camel & ad sayde vnto y<sup>r</sup>ers  
vaunte: what mā is this y<sup>e</sup> cometh agens<sup>t</sup> vs in  
the feld? And the seruaūte sayde: it is my mas  
ter. And then she toke hir mantell & ad pur it as  
boate her. And the seruaūte tolde Isaac all that  
he had done. The Isaac broughre her in to his  
mother Saras tente / & ad toke Rebecca & she be  
came his wife / & he loved her: & so was Isaac  
cōfōrted over his mother. The. xxv. Chapter

**A**brāhā toke hi another wyse cald Re  
tura / which bare hi Sumram / Jack  
sam / Medan / Midā / Jesback & Su  
ah. And Jacksan begat Seba & Dedā. And  
the sonnes of Medan were Assurim / Letusim &  
Leumim. And the sonnes of Midian were E  
pha / Ephher / Ganoch / Abida & Elda. All these  
were the children of Bethura. But Abrahā gas  
ue all that he had vnto Isaac. And vnto the son  
nes of his concubines he haue gistes / and sent  
them awaye from Isaac his sonne (while he yet  
lyved) east ward / vnto the east countrie.

These are the dayes of the life of Abrahā wh  
hich hellyved: an hūndred & lxxv. yere and than  
fell seke & ad dyed / in a lustie age (whē he had ly  
ved ynough) & ad was put vnto his people. And  
his sonnes Isaac & Ismael buried hi in the du  
ble caue in the feld of Ephraim sōne of Joar the  
Bethite before Mamre. Which felde abrahā  
boughte of the sonnes of Beth: There was Ab  
rahā buried and Sara his wyfe. And after y<sup>e</sup>  
deeth of Abrahā God blessed Isaac his sonne

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which dweld by the well of the lvyge & seige.  
These are the generatōs of Ismael Abrahā  
sonne / which Hagar the Egyp<sup>t</sup>ian Saras hand  
mayde bare vnto Abraham. And these are the  
names of the sōnes of Ismaell / with their na  
mes in their fyredes. The eldest sōne of Ismael  
Neuatoth / the Kedat / Adbel / Mibā / Misma  
Suma / Masa / Gadar / Thema / Jetur / Nas  
phis & Kedma. These are the sōnes of Ismael /  
and these are their names / in their townes and  
castels. xij. princes of natiōs. And these are the  
yeres of the lyfe of Ismael: an hūndred and. xxxviij  
yere / & than he fell seke & dyed & was layde vnto  
his people. And he dweld from Eula vnto  
Sur y<sup>e</sup> is befo:e Egypte / as men go toward the  
Assiriās. And he dyed in the presence of all  
his brethren.

And these are the generatōs of Isaac Ab  
rahā's sonne: Abrahā begat Isaac. And Isaac  
was. xl. yere olde whē he toke Rebecca to wy  
fe the doughter of Bethuel the Sirian of Me  
sopotamia & sister to Jaban the Sirien.

And Isaac made intercessiō vnto y<sup>e</sup> LORde  
for his wife: because she was bare: and y<sup>e</sup> LOR  
de was irreated of hi / & Rebecca his wife cōce  
aued: and y<sup>e</sup> children stroue together withi her.  
thē she sayde: yf it shulde goo so to passe / what  
helpeth it y<sup>e</sup> Jam with childer? And she went &  
ared y<sup>e</sup> LORde. And y<sup>e</sup> LORde sayde vnto her  
there are. ij. maner of people in thy wombe and  
a nations shall spange out of thy bowels /

f ij.



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And the one nation shalbe myghtier than the other/and the eldest shalbe seruaunte vnto the yonger.

And whē hir tyme was come to be deliuered beholde: there were. ij. twyngs in hir wōbe. And he that came out first/ was reede & rough ouer all/ as it were in hyde: and they called his name Esau. And after ward his brother came out & his hande holdyng Esau by the hele. Wherfore his name was called Jacob. And Isaac was. lx. yere olde whē she bare the: and the boyes grew: and Esau became a conyng hunter & a tyllman. But Jacob was a simple man & dwelled in the tentes. Isaac loved Esau because he dyd eate of his venys: but Rebecca loued Jacob.

Jacob sod potage & Esau came from the feld & was faime/ & sayd to Jacob: let me syppe of y<sup>r</sup> redde potage/ for I am faynt. And therfore was his name called Edom. And Jacob sayde: sell me this daye thy byrthrighte. And Esau answered: Lo I am at the poynte to dye/ & what profit shall this byrthrighte do me? And Jacob sayde: swere to me then this daye. And he swoore to him & sold his byrthrighte vnto Jacob.

Then Jacob gaue Esau brede & potage of redde rysse. And he ate & dronke & rose vp and went his waye. And so Esau regarded not his byrthrighte.

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**A**nd therfell a deth in y<sup>e</sup> lande/ passyng the first deth y<sup>e</sup> fell in the dayes of Abraham. Wherfore Isaac

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went vnto Abimelech Kinge of y<sup>e</sup> Philistias vnto Gerar. The the LORDe appeared vnto him & sayde. goo not doune in to Egyp<sup>t</sup>/ but hyde in y<sup>e</sup> land which I saye vnto y<sup>e</sup>: So geome in this land/ & I wyll be with y<sup>e</sup> & wyll blesse y<sup>e</sup>: for vnto the & vnto thy sede I wyll geue all these cōtreis. And I wyll performe the ooth which I swore vnto Abraham thy father/ & wyll multiplye thy seed as y<sup>e</sup> starres of heaue/ & wyll geue vnto thy seed all these cōtreis. And thorow thy seed shall all the natiōs of the erth be blessed / because Abraham harkened vnto myr voyce & kepte mine ordinañces/ cōmañdmentes/ statutes & lawes.

And Isaac dwelled in Gerar. And y<sup>e</sup> mē of the place asked hi of his wife/ & he sayde y<sup>e</sup> she was his sister: for he feared to calle her his wife lest the mē of the place shulde haue kylled hym for hir sake/ because she was bewyfful to y<sup>e</sup>ye. And it happened after he had bene there longe tyme/ y<sup>e</sup> Abimelech Kinge of y<sup>e</sup> Philistias loket out at a wyndow & sawe Isaac spoynginge with Rebecca his wife. And Abimelech sende for Isaac & sayde: se/ she is of a suertie thy wife/ and why saydest thou y<sup>e</sup> she was thy sister? And Isaac saide vnto hi: I thought y<sup>e</sup> I mighte peradventure haue dyed for hir sake. The sayde Abimelech: whi hast thou done this vnto vs? one of y<sup>e</sup> people myght lightly haue lyne by thy wife & so shuldest thou haue brought synne vpon vs. Then Abimelech charged all his people sayng: he y<sup>e</sup> toucheth this man or his wife/ shal surely dye for it.

And Isaac sowed in y<sup>e</sup> lāde/ & founde in y<sup>e</sup> same yere an hūdred bushels: for y<sup>e</sup> LORde bleſſed hi/ & the man wared mightye/ & wēt forth & grewe till he was excedinge great/ y<sup>e</sup> he had poſſeſſiō of ſhepe/ of oxē & a myghtie houſhold: ſo y<sup>e</sup> the Philēſtians had enoy at him: In ſo moche y<sup>e</sup> they ſtopped & fylled vp with erth/ all the wellēs which his fathers ſeruauntes dygged in his father Abrahams tyme. Than ſayde Abin elech vnto Isaac: gett the frō me/ for thou art myghtier then we a greatedeale.

Than Isaac departed thence & pitched his tente in the valey Gerar & dwelt there. And Isaac digged agayne/ the wellēs of water which they dygged in the dayes of Abrahā his father which the Philēſtians had ſtoppe after the deſth of Abrahā/ & gaue thē the ſame names whi ch his father gaue thē. As Isaacs ſeruauntes dygged in the valey/ they founde a well/ of ſpringynge water. And the herdme of Gerar dyd ſtryue with Isaacs herdme ſaynge: the water is oures. Than called he the well Eſeck becauſe they ſtrove with hym.

Than dygged they another well/ & they ſtrove for y<sup>e</sup> alſo. Therefore called he it Sitena. And than he departed thēce & dygged a norther well/ for: the which they ſtroue not: therefore called he it Rehoboith ſaige: y<sup>e</sup> LORde hath now made vs rowme & we are encreaſed vpon the erth. Afterward departed he thēce & came to Beſeſba.

And the LORde apered vnto hi the ſame nyghte & ſayde. I am the God of Abrahā thy father/ feare not for I am with the & will bleſſe

the & multiplye thy ſede for my ſeruaunte Abrahams ſake. And than he buylded an aulter there and called vpon the name of the LORde/ & there pitched his tente. And there Isaac ſeruauntes dygged a well.

Than came Abimelech to him frō Gerar & Abiſath his frende and Phicol his cheſcapayne. And Isaac ſayde vnto thē: wherefore come ye to me/ ſeige ye hate me & haue put me a waye frō your. Than ſayde they: we ſawe that the LORde was with the/ and therefore we ſayde that there ſhulde be an oother betwyte vs & the/ & that we wolde make a bonde with the: y<sup>e</sup> thou ſhuldeſte do vs no hurte/ as we haue not touched the and haue done vnto the nothinge but good/ and ſed the a waye in peace: for thou art now the bleſſed of the LORde. And he made thē a feaſt/ and they ate & drōke. And they roſe vp by tymes in the mornyng and ſware one to another. And Isaac ſent thē a waye. And they departed from him in peace.

And y<sup>e</sup> ſame daye came Isaacs ſeruauntes & tolde hi of a well which they had dygged: & ſayde vnto hi/ that thei had founde water. And he called it Beſeba/ wherefore the name of the eyte is called Beſeſba vnto this daye.

## The xxvi. Chapter.

**W**hen Isaac was elyere olde/ he toke to wyſe Judith the daughter of Beery an Gerhite/ and Baſmar the daughter of Elon an Gerhite alſo/ which were diſhobedient vnto Isaac and Rebecca.

And it came to passe that Isaac waxed olde & his eyes were dimme/so that he coude nat see. Thā called he Esau his eldest sonne & sayde vnto him: my sonne. And he sayde vnto hym: heare am I. And he sayde: beholde/ I am olde & knowe not the daye of my death: Now therefore take thi weapes/ thy quiver & thi bowe/ & gett the to the feldes & take me some venyson & make me meate such as I loue/ & bringe it me & let me eat that my soull may blesse the before that I dye.

But Rebecca hard w<sup>h</sup>e Isaac spake to Esau his sonne. And as soone as Esau was gone to the feldes to catche venyson & to bringe it/ she spake vnto Jacob hir sonne saynge: Behold I haue herd the thi father talkinge with Esau thy brother & saynge: bringe me venyson & make me meate that I maye eat & blesse the before the LORD. de yet I dye. Now therefore my sonne heare my voyce in that which I commaunde the: gett the to the flocks/ & bringe me thence. ii. good kiddes/ & I will make meate of the for thi father/ soch as he loueth. And thou shalt bringe it to thi father & he shall eat/ & he maye blysse the before his death.

Thā sayde Jacob to Rebecca his mother. Beholde Esau my brother is rugh & I am sinfull. My father shall peradventure fele me/ & I shall seme vnto him as though I w<sup>er</sup> aboute to be gyle hi/ & so shall he bringe a curse vpp<sup>o</sup> me & not a blessing: & his mother saide vnto him. Vpp<sup>o</sup> me be thi curse my sonne/ only heare my voyce & goo and fetch me them. And Jacob went &

fetch them and brought them to his mother.

And his mother made meate of them accordinge as his father loued. And she went and fetch goodly rayment of hir eldest sonne Esau which she had in the house with hir/ and put them vpon Jacob hir yongest sonne/ & she put the skynnes vpon his handes & vpon the smoothe of his necke. And she put y<sup>e</sup> meate & brede which she had made in the hōde of hir sonne Jacob.

And he went in to his father saynge: my father. And he answered: here am I/ who art thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne/ I haue done accordinge as thou baddest me/ vpon and sytt and eate of my venyson/ that thi soule maye blesse me. But Isaac sayde vnto his sonne. How cometh it that thou hast founde it so quickly my sonne? He answered: The LORD thy god broughth it to my hande. Thā sayde Isaac vnto Jacob: come nere and let me fele the my sonne/ whe<sup>r</sup> ther thou be my sonne Esau or not. Thā went Jacob to Isaac his father/ & he felt him & sayde the voyce is Jacobs voyce/ but the handes ar<sup>e</sup> y<sup>e</sup> handes of Esau. And he knewe him not/ because his handes were rough as his brother Esaus handes: And so he blessed him.

And he aged him/ art thou my sonne Esau? And he sayde: that I am. Thā sayde he: bringe me and let me eat of my sonnes venyson/ that my soule maye blesse the. And he broughth him/ and he ate. And he broughth him wyne

also/and he dante. And his father Isaac sayde vnto him: come nere and kysse me my sonne. And he went to him & kysed him. And he smelled y<sup>e</sup> sauoure of his rayment & blessed hi & sayde See/ y<sup>e</sup> smell of my sone is as y<sup>e</sup> smell of a feld which the lord hath blessed. God geue the of y<sup>e</sup> dewe of heauē & of the farnesse of the erth and plētie of corne & wyne. People be thy seruantes & natiōs bowe vnto the. Be lordē ouer thy brethre/ and thy mothers children stoupe vnto the. Cursed be he y<sup>e</sup> curseth the / & lesed be he that bleisseth the.

As soone as Isaac had made an end of blessing/ Jacob & Jacob was scarce gone out fro the presence of Isaac his father: then came Esau his brother fro his huntynge: And had made also meate/and brought it in vnto his father & sayde vnto him: Arise my father & eate of thy sonnes venyson/that thy soule maye blefse me. Thā his father Isaac sayde vnto him. Who art thou? he answered I am thy eldest sonne Esau.

And Isaac was greatly astoynd out of mesure and sayde: Where is he then that hath bidden venyson and broughte it me/and I haue eaten of all before thou camest/ and haue blessed him/ād he shall be blessed styl. Whē Esau heard the wordes of his father/ he cryed out greatly & bitterly aboue mesure/ and sayde vnto his father: blefse me also my father. And he sayde thy brother came with subtilite/ād hath take awaye thy blessing. Than sayde he: He maye

well be called Jacob/for he hath undermyned me now. ij. tymes/first he toke awaye my byrth righte: and se/now hath he taken awaye my blessing also. And he sayde/hast thou kepte neuer a blessinge for me?

Isaac answered and sayde vnto Esau: beholde I haue made him thi WORde & all his mothers children haue I made his seruantes. Moreouer with come ād wyne haue I stabled him/what cā I do vnto the now my sonne? And Esau sayde vnto his father: hast thou but y<sup>e</sup> one blessinge my father? blefse me also my father: so lysted vp Esau his voyce & wepte. Thā Isaac his father answered & sayde vnto him

Beholde thy dwellinge place shall haue of the farnesse of the erth/ & of the dewe of heauen fro aboue. And with thy swerde shalt thou lyue and shalt be thy brothers seruante. But the tyme will come/when thou shalt gett the masterye/and loose his yocke from of thy necke.

And Esau hated Jacob because of the blessinge y<sup>e</sup> his father blessed him with all/ & sayde in his harte: The dayes of my fathers sorow we are at hāde/for I will slew my brother Jacob. And these wordes of Esau his eldest sonne/ were told to Rebecca. And she sente ād called Jacob hir yongest sonne/ and sayde vnto hi: beholde thy brother Esau threatheth to kyll the: Now therefore my sone heare my voyce/ make the redie & flee to Labā my brother at Basan And tarie with him a while / vntill thy

brothers fearsnes be swaged / and vntill thy brothers wrath turne away from the / and he forgett that which thou hast done to him. Thā wilt I sende and sett the awaye from thence. Why shulde I lose you both in one daye.

And Rebecca spake to Isaac: I am wery of my life/for feare of the daughters of Heti. If Jacob take a wife of the daughters of Heti/ such one as these are/ or of the daughters of the lande/ what lust shulde I haue to lyue.

## The. xxviij. Chapter.

**U**san Isaac called Jacob his sonne and blessed him/ and charged him and sayde vnto him: se thou take not a wife of the daughters of Canaan/ but aryse and gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wife of the daughters of Laban thi mothers brōther. And God allmightie blesse the / increase the and multiplie the that thou mayst be a nombre of people/ and geue the the blessinge of Abraham: both to the and to thy seed with the that thou mayst possesse the lāde (wherein thou art a stranger) which God gaue vnto Abraham. Thus Isaac sent forth Jacob / to goo to Mesopotamia vnto Laban/ sonne of Bethuel the Sirien/ and brother to Rebecca Jacobs & Esaus mother.

When Esau sawe that Isaac had blessed Jacob/ and sent him to Mesopotamia / to sett him a wife thence/ and thar/ as he, blessed him

he gaue him a charge saynge: se thou take not a wife of the daughters of Canaan: and that Jacob had obeyed his father and mother/ & was gone vnto Mesopotamia: and seynge also that the daughters of Canaan pleased not Isaac his father: Then went he vnto Ismael/ and to se vnto the wues which he had/ Nabala the daughter of Ismael Abrahams sonne/ the sister of Nabaiorh to be his wife.

Jacob departed from Bērsēba and went to ward Haran/ and came vnto a place and taried there all nyghte/ because the sonne was downe. And toke a stone of the place/ and put it vnder his heade/ and layde him downe in the same place to slepe. And he dreamed: and beholde there stode a ladder apon the erth/ and the topp of it reached vpp to heaue. And se/ the angels of God went vp and downe apon it/ yee and the LORde stode apon it and sayde.

I am the LORde God of Abraham thi father and the God of Isaac: The londe which thou slepest apon wilt I geue the and thy seed. And thy seed shalbe as the dust of the erth: And thou shalt spreade abrode: west/ east/ north and south. And thouow the and thy seed shall all the kynnedes of the erth be blessed. And se I am with the/ and wylbe thy keper in all places whother thou goost/ & wyll brynge y agayne in to this lande: Nether wilt I leaue the vnass I haue made good/ all that I haue promysed the.

When Jacob was awaked out of his slepe/ he sayde: surely the LORde is in this place/ ad I was not aware. And he was asfayde & sayde how fearfull is this place: it is none other/ but euen the house of God and the gate of heaue. And Jacob stode vp early in the mornynge and toke the stone that he had layde vnder his heade/ and pitched it vp an ende and poured oyle on the topp of it. And he called the name of the place Bethell/ for in dede the name of the citie was called Lus before tyme.

And Jacob vowed a vowe saynge: Yf God will be with me and wyll kepe me in this iourney which I goo and will geue me bread to eate and cloothes to put on/ so that I come agayne vnto my fathers house in safteie: then shall the LORde be my God/ and this stone which I haue sett vp an ende/ shalbe godes house/ And of all that thou shalt geue me/ with I geue the tenth vnto the.

## The xxix. Chapter.

**A**Ben Jacob lyfte vp his fete & wēt toward the east countre. And as he looked aboute/ behold there was a well in the feld/ and .iij. flockes of shepe laye therby/ (for at that well were the flockes watered) & there laye a great stone at the well mouth/ And the maner was to brynge the flockes thither/ & to roull the stone frō the well's mouth and to water the shepe/ and to put the stone as

gayne oppon the well's mouth vnto his place. And Jacob sayde vnto the brethren/ wō he be yet and they sayde: of Baran ar we. And he sayde vnto the: knowe ye Laban the sonne of Nahor. And they sayde: we knowe him. And he sayde vnto the: is he in good health? And they sayde: he is in good health: and behold/ his daughter Rachel cometh with y shepe. And he sayde: lo/ it is yet a great whyle to nyght/ nether is it tyme y the catell shulde be gathered together: water the shepe and goo and fede the. And they sayde: we maye nor/ vntill all y flockes be brought together & the stone be rouled frō the well's mouth/ and so we water oure shepe.

Whyle he yet talked with the/ Rachel came with hir fathers shepe/ for she kepte them. Als soone As Jacob sawe Rachel/ the daughter of Laban his mothers brother/ and the shepe of Laban his mothers brother/ he went and rouled the stone frō the well's mouth/ and watered the shepe of Labā his mothers brother. And Jacob kysed Rachel/ and lyfte vp his voyce and wepte: and tolde her also y he was hir fathers brother and Rebeccas sonne. The Rachel ranne and tolde hir father.

When Laban herd tell of Jacob his sisters sonne/ he ranne agaynst him and embraced hē & kysed him ad broughte him in to his house. And the Jacob told Labā all y matter. And the Labā sayde: well/ thou art my bone & my flesh.

Abide with me the space of a moneth. And afterward Laban sayd vnto Jacob: though thou be my brother/ shuldest thou therefore serue me for nought? tell me what shall thy wages be? And Laban had. iiij. daughters / the eldest called Lea and the yongest Rachel. Lea was tender eyed: But Rachel was bewtiful/ and well fauored. And Jacob loued her well/ and sayde: I will serue thee. viij. yere for Rachel thy yongest daughter. And Laban answered: it is better y I geue her the/ than to another man: abide therefore with me.

And Jacob serued. viij. yeres for Rachel/ and they seemed vnto him but a few dayes/ for the loue he had to her. And Jacob sayde vnto Laban/ geue me my wife/ that I maye c with hir for the tyme appoynted me is come.

Then Laban bade all the men of that place/ and made a feast. And when euē was come/ he toke Lea his daughter and brought her to him and he went in vnto her. And Laban gaue vnto his daughter Lea/ Zilpha his mayde/ to be hir seruante.

And when the morninge was come/ beholde it was Lea. Then sayde he to Laban: wherefore hast thou played thus with me? dyd not I serue thee for Rachel/ wherefore hast thou begyled me? Laban answered: it is not the manner of this place/ to marre the yongest before the eldest. Passe out this week/ & thou shalt this also be geuen thee for y seruyc which thou shalt

serue me yet. viij. yeres more. And Jacob dyd as he said/ and passed out that week/ & than he gaue hi Rachel his daughter to wyfe also. And Laban gaue to Rachel his daughter/ Bilha his handmaide to be hir seruante. So laye he by Rachel also/ and loved Rachel more than Lea/ and serued him yet. viij. yeres more.

When the LORD sawe that Lea was despised/ he made her frutefull: but Rachel was barren. And Lea conceaued and bare a sonne/ and called his name Rubē/ for she sayde: the LORD hath looked vpon my tribulation. And now my husbonde will loue me. And she conceaued agayne and bare a sonne/ and sayde: the LORD hath herde that I am despised/ and hath therefore geuen me this sonne also / and she called him Simeon. And she conceaued yet and bare a sonne/ and sayde: now this once will my husbonde kepe me company/ because I haue borne him. iij. sonnes: and therefore she called his name Levi. And she conceaued yet agayne/ and bare a sonne saynge: Now will I prayse the LORD: therefore she called his name Juda/ and left bearynge.

The. xxx. Chapter

When Rachel sawe that she bare Jacob no children/ she enuied hir sister & sayde vnto Jacob: geue me children/ or ell's I am but deed. Then was Jacob wrooth with Rachel saynge: Am I in godes steade which kepeth fro the the frute of thy wombe? The she sayde: here is my mayde Bilha: go in vnto

her/that she maye beare vpon my lappe/ that I  
maye be encreased by her. And she gaue him  
Bilha hir hād mayde to wife. And Jacob wēt  
in vnto her/ And Bilha conceaued and bare Ja-  
cob a sonne. Than sayde Rachel, God hath ge-  
uen sentēce on my syde/ and hath also herde my  
voyce/ and hath geuen me a sonne. Therefore cal-  
led she him Dan. And Bilha Rabels mayde  
cōceaued agayne and bare Jacob a nother son-  
ne. And Rabel sayde. God is turned/ and I ha-  
ue made achauinge with my sister/ & haue gotē y-  
pper hāde. And she called his name: Nephtali.

Whē Lea sawe that she had left bearinge/ she  
toke Silpha hir mayde and gaue her Jacob to  
wiffe. And Silpha Leas made bare Jacob a  
sonne. Than sayde Lea: good lucke: a d. called  
his name Gad. And Silpha Leas mayde bar-  
re Jacob another sonne. Thā sayd Lea: happy  
am I/ for: the daughters will call me blessed.  
And called his name Affer.

And Rubē wēt out in the wheatharuest & sou-  
de mandragoras in the felde/ and brought the  
vnto his mother Lea. Than sayde Rachel to Lea  
geue me of thy sonnes mādragoras. And Lea  
answered: is it not ynough/ y thou hast take a-  
waye my housbōde/ but woldest take awaye my  
sonnes mandragoras also? Than sayde Rachel  
wēst/ let him slepe with th: this nyght: for: thy  
sonnes mandragoras. And whē Jacob came  
from the felde/ at euen/ Lea went out to meet  
him/ & sayde: come into me/ for: I haue bought

the with my sonnes mandragoras.

And he slepte with her that nyght. And God  
herde Lea/ y she cōceaued and bare vnto Jacob  
y. v. sonne. Than sayde Lea. God hath geue me  
my rewarde/ because I gaue my mayde to. my  
housbōd/ and she called him Issachar. And Lea  
cōceaued yet agayne and bare Jacob the sexte  
sonne. Than sayde she: God hath endewed me  
with a good dowry. Nowe wilt my housbond  
dwell with me/ because I haue borne him. vi.  
sonnes: and called his name Zabulō. After that  
she bare a daughter and called her Dina.

And God remēbred Rachel/ herde her / and  
made her frutefull: so that she cōceaued and ba-  
re a sonne and sayde God hath take awaye my  
tribute. And she called his name Joseph saynge  
The lorde geue me yet a nother sonne.

As soone as Rachel had borne Joseph/ Jacob  
sayde to Laban: Sēde me awaye y I maye goo  
vnto myne awne place and cūre/ geue me my wi-  
ues and my childern for: whome I haue serued  
the/ and let me goo: for thou knowest what ser-  
uyce I haue done the. Than sayde Laban vnto  
hi: If I haue forende fauoure in thy syght/ for  
I suppose y the LORDE hath blessed me for thy  
sake/ appoynte what thy rewarde shalbe/ and I  
will geue it y. But he sayde vnto hym/ thou kno-  
west what seruyce I haue done y/ & in what ta-  
le in re thy carell haue bene vnder me: for it was  
but litle that thou haddest before I came/ and  
nowe it is encreased in to a multitude/ and the  
LORDE hath blessed the for: my sake.



But now when shall I make provysion for myne awne house also? And he sayde: what shall I geue thee? And Jacob answered: thou shalt geue me nothinge at all/ yf thou wilt do this one thinge for me: And then wilt I turne agayne & fede thy shepe and kepe them.

I will go aboute all thy shepe this daye/ and separate frō the all the shepe that are spotted and of dyverse coloures/ and all blacke sheepe amonge the lambes and the partie and spotted amonge the fyddes: And then such shalbe my reward. So shall my rightwysnes answer for me: when the tyme cometh that I shall receaue my reward of the: So that what soeuer is not speckled and partie amonge the gootes and blacke amonge the lambes/ let that be theste with me.

Then sayde Laban: loo/ I am contente/ that it be acordinge as thou hast sayde. And he tooke out that same daye the he gootes that were partie & of dyverse coloures/ & all the she gootes that were spotted and partie coloured/ & all that had whyre in the/ & all the blacke amonge the lambes: And put the in the keepinge of his sonnes/ & sett thre dayes ourney therwixte himselfe & Jacob. And so Jacob kepte y<sup>e</sup> rest of Labans shepe.

Jacob toke rodde of grene poplar/ basell/ & of chestnutrees/ & pulled whyre strakes in the & made the whyre apere in the staues: And he put the staues which he had pulled/ euē before y<sup>e</sup> she

pe/ in the gutters & warringe troughees/ whē the shepe came to drynke: y<sup>e</sup> they shulde cōceauē whē they came to drynke. And the shepe cōceauēd before the staues & brought forth straked/ spotted & partie. The Jacob parted the lābes/ & turned the faces of the shepe toward spotted thinges/ & toward all maner of blacke thinges/ & chorow out the flockes of Labā. And he made him flockes of his owne by the selfe/ which he put not vnto the flockes of Labā. And all waye in the first buckinge tyme of the shepe/ Jacob put the staues before the shepe in the gutters/ y<sup>e</sup> they nyghte conceaue before the staues/ But in the latter buckinge tyme/ he put them not there: so the last broode was Labāns and the first Jacobs. And the man became exceedingly ryche & had many shepe/ maydes seruantes/ mens seruantes/ camels & asses.

**¶** The. xxxi. Chapter.  
**A**ND Jacob herde the wordes of Labāns sonnes how they sayde: Jacob hath takē awaye all that was oure fathers/ and of oure fathers gooddes/ hath he goye all this honoure. And Jacob behelde the countenance of Laban/ that it was not toward him as it was in tymes past.

And the LORDE sayde vnto Jacob: turne agayne in to the lāde of thy fathers & to thy kynred/ & I wilber with y<sup>e</sup>. Thā Jacob sent & called Rabel & Lea to the feld vnto his shepe/ & sayde vnto the: I see youre fathers countenance y<sup>e</sup> it is not toward me as in tymes past. No: ouer

y God of my father hath bene with me. And  
 ye knowe howe that I haue serued youre father  
 with all my myghre. And youre father hath  
 disceaued me & chaunged my wages. x. tymes:  
 But God suffred him not to hurte me. When  
 he sayde the spotted shalbe thy wages/thā all  
 the shepe bare spotted. Yf he sayde the straked  
 shalbe thy reward/thā bare all the shepe strake  
 d: thus hath God: take awaye youre fathers  
 carell & geue thē me. for in buckynge tyme / I  
 lifted vp myne eyes and sawe in a dreame: and  
 beholde / the rammes that bucked the shepe we  
 re straked / spotted and partie. And the an  
 gell of God spake vnto me in a dreame saynge:  
 Jacob. And I answered: here am I. And he  
 sayde: lyfte vp thine eyes ad see / howe all the a  
 mes that leape vpon the shepe are straked / spot  
 ted and partie: for I haue sene all that Laban  
 doth vnto y. I am y god of Beth ell / where thou  
 anoynteddest the stone ad where thou vowdest  
 a vowe vnto me. Now aryse and gett the out  
 of this countre / ad retorne vnto the lāde / whe  
 re thou wast borne. Than answered Rabel &  
 Lea & sayde vnto him: we haue no parte nor en  
 heritaunce in oure fathers house he cometh  
 as euē as straungers / for he hath solde vs / and  
 hath euē eaten vp the price of vs. Moreover  
 all the riches which God hath take from oure  
 father / that is oures and oure childrens. Now  
 therefore what soeuer God hath sayde vnto the /  
 that doo. Thā Jacob rose vp & sett his sones  
 and wyues vp vpon camels / & caried awaye all

his catell & all his substance which he had gotte  
 in Mesopotamia / for to goo to Isaac his father  
 vnto the lāde of Canaan. Labā was gone to she  
 re his shepe / & Rabel had stoffe hir fathers ys  
 mages. And Jacob went awaye unknowynge  
 to Laban the Siria / & tolde him not y he fled.  
 So fled he & all y he had / & made him self res  
 dy / & passed ouer the ryuers / and sett his face  
 streight towards the mounte Gilead.

Apō the thirde day after / was it tolde Labā y  
 Jacob was fled. Thā he toke his brother with  
 him and folowed after him. viij. dayes iourney  
 and ouer toke him at the mounte Gilead. And  
 God came to Labā the Siria in a dreame by  
 nyghte / and sayde vnto him: take hede to thi sel  
 fe / that thou speake not to Jacob oughre save  
 good. And Labā ouer toke Jacob: and Jacob  
 had pitched his tēte in y mounte. And Laban  
 with his brethren pitched their tēte also apōn  
 the mounte Gilead. Than sayde Labā to Jac  
 ob: why hast thou this done unknowynge to  
 me / and hast caried awaye my daughters as  
 though they had bene take captiue with sycers  
 de: Wherefore wentest thou awaye secretly vns  
 knowne to me & didest not tell me / y I myghte  
 haue broughtre y on the waye with myrth / syn  
 gynge / tymrells and harppes / and hast not sus  
 fred me to kysse my children & my daughters.  
 Thou wast a sole to do it / for I am able to do  
 you euell. But the God of youre father spake  
 vnto me yesterdaye saynge take hede tha

thou speake not to Jacob oughte saue goode.  
And now though thou wēst thi waye becau  
se thou lōgest after thi fathers house/yet wher  
fore hast thou stollen my goddes?

Jacob answered & sayde to Labā: because I  
was afraied/q thought that thou woldest haue  
take awaye thy doughters fro me. But wit h  
whome fouer thou syndest thy goddes/let him  
dye here before oure biethrē. Seke that thine is  
by me/q take it to the: for Jacob wist not that  
Rabel had stollē thē. Thā wēt Labā in to Jas  
cobs tēre/q in to Leas tēre/q in to .iiij. maydens  
tentres: but forende thē not. Thā wēt he out of  
Leas tēre/q entred in to Rabels tēre. And Ra  
bel toke the ymages/q put them in the camels  
strawe & sate doune apō thē. And Labā serched  
all the tēre: but founde thē not. Thā sayde she to  
hir father: my lord/be not angrie yf I cā not  
ryse vp before the/for the disease of weime is co  
me apon me. So searched he/ but founde thē not.

Jacob was wrooth & chode with Labā: Jacob  
also answered and sayde to him: what haue I  
trewaced or what haue I offended/ that thou  
seloweddest after me? Thou hast searched all  
my stuffe/and what hast thou founde of all thy  
householde stuffe? put it here before thi biethern  
& myne/q let the iudge betwyte vs both. This  
xx. yere yf I haue bene wyth the/thy shepe and  
thy doores haue not bene haren/and the rams  
mes of thi stocke haue I not eatē. What fouer  
was some of beastes I broughte it not vnto yf

but made it good my self: of my hāde dydest th  
ou requyre it/whether it was stollen by daye or  
nyghte. Moreover by daye the here consumed  
me/and the colde by nyghte/ and my slepe des  
parted fro myne eyes.

Thus haue I bene .xx. yere in thi house/and  
serued the .xiiij. yeres for thy .ii. doughters/and  
vi. yere for thi shepe/and thou hast changed my  
rewarde. x. tymes. And excepte the God of my  
father/the God of Abrahā and the God who  
me Isaac feareth/had bene truh me: surelyt h  
eu haddest sent me awaye now all empiric. But  
God behelde my tribulation/ and the labour  
of my handes: and rebuked the yester daye.

Laban answered ad sayde vnto Jacob: the  
doughters are my doughters/and the children  
are my children/and the shepe are my shepe/ ad  
all that thou seist is myne. And what can I do  
this daye vnto these my doughters/or vnto th  
eir children which they haue borne? Now ther  
fore come on/let us make a bonde/ I and thou  
together/and let it be a wytnesse betwene the  
me. Than toke Jacob a stone and sett it vp an  
ende/ad sayde vnto his biethern/ gather stoon  
es. And they toke stoon  
es ad made an heape/ and  
they are there/ vpō the heape. And Labā called it  
Regar Sabadutha/ but Jacob called it Gys  
lead.

Than sayde Laban: this heape be wytnesse  
betwene the and me this daye (therfore is it ca  
lled Gilead) and this toteph which the lord

The. xxxij. Chapter.

seeth (sayde he) be wytnesse betwene me and the  
when we are departed one from a nother: that  
thou shalt not vex my daughters neither shalt  
take other wyves unto them. Here is no man  
with vs: beholde / God is wytnesse betwixte  
the and me. And Laban sayde moreover to Ja  
cob: beholde/this heape & this marke which I  
haue sett here, betwixt me and the: this heape  
be wytnesse and also this marke / that I will  
not come ouer this heape to the / ad thou shalt  
not come ouer this heape ad this marke / to do  
any harme. The God of Abraham / the God of  
Nabor: and the God of theyr fathers / be iudge  
betwixte vs.

And Jacob sware by him that his father  
Isaac feared. Then Jacob dyd sacrifice vpon  
the mounte / and called his brethern to eate bre  
ed. And they ate breed and taried all nyght in  
the hyll. And early in the mornynge Laban ro  
se vp and kysed his childern and his dought  
ers / and blessed the and departed and went on  
to his place agayne. But Jacob went forth on  
his iourney. And the angells of God came &  
mett him. And when Jacob sawe them / he say  
de: this is goddes hook: and called the name of  
that same place / Mahanaim.

The. xxxij. Chapter.

**I**acob sente messengers before him  
to Esau his brother / vnto the lande of  
Seir and the felde of Edom. And he  
commaunded them saynge: se that ye speake after

xxxij. Chapter.

So. xlii.

this maner to my lord Esau: thy seruante Ja  
cob sayth thus. I haue sojourned ad bene a stra  
nger with Laban vnto this tyme: & haue got  
ten oxen / asses and shepe / menservantes & we  
manservantes / & haue sent to shewe it my lord  
de / that I may fynde grace in thy syght.  
And the messengers came agayne to Jacob sain  
ge: we came vnto thy brother Esau / and he com  
meth agaynst the and. iij. hundred men with hi.  
Then was Jacob greatlye afraide / and wist  
not which waye to turne him selfe / and deuyded  
the people that was with him & the shepe / oxen  
and camels / in to. ij. companies / and sayde: If  
Esau come to the one parte and smyte it / the  
other may saue it selfe.

\* And Jacob sayde: O god of my father Abra  
ham / and God of my father Isaac: LORDE  
which saydest vnto me / returne vnto thy cuntry  
and to thy kynrede / and I will deall well with  
the. I am not worthy of the leaste of all the mer  
cyes and treuth which thou hast shewed vnto  
thy seruante. For with my staf came I over  
this Iordane / and now haue I gotten. ij. droves  
Selyver me from the handes of my brother Es  
sau / for I feare him: lest he will come and smyte  
the mother with the childern. Thou saydest  
that thou woldest surely do me good / and woul  
dest make my seed as the sonde of the see which  
can not be nombred for multitude.

And he taried there that same nyght / & rose  
of that which came to hande / a present /

\* Prayer is  
to cleave on  
to the pros  
myself of  
god with a  
syrge sayth  
and to bes  
sech god  
with a fers  
went desyre  
that he will  
fulfyll them  
for: his mer  
cy & truth  
onlye. Na  
Jacob here  
doth.

vnto Esau his brother : ii hundred she gootes  
ad xx he gootes: ii hundred shepe and xx ram  
mes : thynye mylch camels with their col  
res: xl fyne ad x buffes: xx she asses ad x foles  
and deliuered them vnto his seruauntes/ euery  
drooue by them selues/ ad sayde vnto them: goo  
forth before me and put a space betwyxe euery  
drooue. And he commaunded the foremost saynge

Whē Esau my brother meteth the ad axeth  
the saynge : whose seruante art thou q whether  
goost thou/ q whose art these that goo before y:  
thou shalt say/ they be thy seruante Jacobs/ q  
are a present sent vnto my lorde Esau/ and bes  
holde/ be him selfe cometh after vs. And so co  
maunded he the seconde/ ad euen so the thirde/  
and lykewyse all that folowed the drooues sain  
ge/ of this maner se that ye speake vnto Esau  
whē ye mete him/ ad saye more ouer. Beholde  
thy seruante Jacob cometh after vs/ so: he say  
de. I will pease his wrath with the present y  
goth before me and afterward I will see him  
myself/ so peradventure he will receaue me to  
grace.

So went the presēt before him ad he taried  
all that nyghte in the tente/ ad rose vp the same  
nyghte ad toke his. ii. wyues and his. ii. may  
dens q his. xi. sonnes/ q went ouer the foorde  
Jacob. And he toke them ad sent the ouer the  
ryuer/ ad sent ouer that he had ad taried behin  
de him selfe alone.

And there wasiled a man with him vnto the

breakynge of the daye. And when he sawe that  
he coude not prevaile agaynst him/ he smote hi  
vnder the thye/ and the senowe of Jacobs thy  
shranke as he wasiled with him. And he says  
de: let me goo/ for the daye breaketh. And he say  
de: I will not lett the goo/ excepte thou blesse  
me. And he say de vnto him: what is thy name?  
He answered: Jacob. And he sayde: thou shalt  
be called Jacob nomore/ but Israell. for thou  
hast wasiled with God and with men ad hast  
preuayled.

And Jacob asked him sainge/ tell me thi na  
me. And he sayde/ wherfore dost thou aske af  
ter my name? and he blessed him there. And  
Jacob called the name of the place Peniel/ for  
I haue sene God face to face/ and yet is my lyfe  
reserued. And as he went ouer Peniel/ the sona  
nerose vpon him/ and he halted vpon his thye:  
wherfore the childern of Israell care not of the  
senow that shranke vnder the thye/ vnto this  
daye: because that he smore Jacob vnder the  
thye in the senow that shranke.

The. xxxij. Chapter.

**I**acob lyfte vp his eyes and sawe his  
brother Esau come/ q with him. iiij.  
hundred men. And he deuoyd the  
childern vnto Lea and vnto Rahel and vnto y  
ij. maydens. And he put the maydens ad their  
childern foremost/ ad Lea and hir childern af  
ter/ and Rahel ad Joseph hindermost. And he  
went before them and fell on the grownde. viij.

times/untill he came vnto his brother.

Esau ranne agaynst him and embraced hym and fell on his necke and kysed him/and they wepte. And he lifte vp his eyes and sawe the wyues and their children/and sayde: what are these: which thouthere haste? And he sayde: they are the children which God hath geuen thy seruante. Than came the maydens forth/and dyd their obaysaunce. Lea also and hir children came and dyd their obaysaunce. And lasti of all came Joseph and Rachel and dyd their obaysaunce.

And he sayde: what meanyst thou with all y<sup>e</sup> drooues which I meett. And he answered: to fynde grace in the syghte of my lord. And Esau sayde: I haue ynough my brother/kepe that thou hast vnto thy self. Jacob answered: oh nay but yf I haue founde grace in thy syghte/receauue my preaset of my hāde: for I haue sene thy face as though I had sene y<sup>e</sup> face of God: wherfore receauue me to grace and take my blessinge that I haue brought the/ for God hath geuen it me frely. And I haue ynough of all thynges. And so he compelled him to take it.

And he sayde: let vs take oure journey and goo/and I will goo in thy cōpany. And he sayde vnto him: my lord knoweth that I haue ten dre children / ewes and fyne with yonge vnder myne hande/ which yf men shulde ouerdyne but euen one daye/ the hole stocke wolde dye.

Let my lord therefore goo before his seruante and I will dryue sayre and softly/ accordyng as the catell that goth before me and the chudern/be able to endure: vntill I come to my lord vnto Seir.

And Esau sayde: let me yet leaue some of my folke with the. And he sayde: what needeth it? let me fynde grace in the syghte of my lord. So Esau went his waye agayne y<sup>e</sup> same daye vnto Seir. And Jacob toke his iourney toward Sucoth/and bylt him an house/and made bootheres for his catell: wherof the name of the place is call'd Sucoth.

And Jacob went to Saïem to y<sup>e</sup> cyrie of Sichem in the lande of Canaā/ after that he was come from Mesopotamia/ and pitched before the cyrie/and bought a parcell of ground wher he pitched his tent/ of the children of Hemor: Sichems father/ for an hundred lamber. And he made there an aulter/ and there call'd vpon the myghtie God of Israell.

The. xxxiiij. Chapter.

**D**ina the daughter of Lea which she bare vnto Jacob/ went out to see the daughters of the lande. And Sichem the sonne of Hemor: the Heuite lord of the countre/ sawe her/ & toke her/ & laye with her/ and forced her: & his harte laye vnto Dina y<sup>e</sup> daughter of Jacob. And he loued y<sup>e</sup> damself & spake fildly vnto her/ & spake vnto his father Hemor sayng: gett me this mayde vnto my wyfe.

And Jacob herde that he had defyled Dina his doughter/ but his sonnes were with the cattell in the felde/ and therefore he helde his peace/ untill they were come. Then Hemor the father of Sichem went out vnto Jacob/ to come with him. And the sonnes of Jacob came out of the felde as soone as they herde it/ for it grieved them/ and they were not a litle wrooth/ because he had wrought folie in Israell/ in that he had lyen with Jacobs doughter/ which thinge oughte not to be done.

And Hemor comened with the sainger the soule of my sonne Sichem logeth for youre doughter geue her him to wyfe/ and make mariages with vs: geue youre doughters vnto vs/ and take oure doughters vnto you/ and dwell with vs/ & the lande shall be at youre pleasure/ dwell and do youre busynes/ and haue youre possessions there in. And Sichem sayde vnto hyr father and his brethren: let me synde grace in your eyes/ and what soeuer ye apoynte me/ that will I geue. I fe frely of me both the dowry & gyses/ and I will geue acordinge as ye saye vnto me/ and geue me the damsell to wyfe.

Then the sonnes of Jacob answered to Sichem and Hemor: his father deceytefully/ because he had defyled Dina their syster. And they sayde vnto them / we can not do this thinge/ for we shulde geue oure syster to one that is vncircumcysed/ for that were a shame vnto vs. Only in this will we consent vnto you: If ye will

be as we be/ that all the men childern amonge you be circumcysed/ that will we geue oure doughter to you and take youre to vs/ and will dwell with you and be one people. But and yf ye will not harken vnto vs to be circumcysed/ than will we take oure doughter and goo oure wayes.

And their wordes pleased Hemor and Sichem his sonne. And the yonge man deserde not for to do the thinge/ because he had a lust to Jacobs doughter: he was also most sett by of all that were in his fathers house. Then Hemor and Sichem went vnto the gate of their cyte/ and comened with the men of their cyte sayngte. These men are peaceable with vs/ & will dwell in the lande and do their occupatiō therein. And in the land is rowme ynough for them: let vs take their doughters to wyues and geue them oures: only herin will they consent vnto vs for to dwell with vs and to be one people: yf all the men childern that are amonge vs be circumcysed as they are. Their gooddes & their substance and all their cattell are oures/ only let vs consente vnto them / that they maye dwell with vs.

And vnto Hemor and Sichem his sonnes harkened all that went out at the gate of his cyte. And all the men childern were circumcysed what soeuer went out at the gates of his cyte. And the thirde daye when it was paynefull to them/ of the sonnes of Jacob Simeon & Leui

xxv. Chapter.

Dinas brethren/roke ether of them his swerde  
 & went into the cite holdy/and slewe all y was  
 male/and slewe also Hemo: and Sicheim his  
 sonne with the edge of the swerde/and roke Di-  
 na their syster out of Sicheims house/and went  
 their waye.

Then came the sonnes of Jacob vpon the  
 deede/and spoyled the cite/ because they had  
 defyled their syster/and toke their shepe/ oxen  
 asses and what so euer was in the cite and also  
 in y feldes. And all their goodes/ all their chil-  
 dern and their wyues toke they caryue/  
 and made havoc of all that was in the hous-  
 ses.

And Jacob sayde to Simeon and Levi: ye  
 haue troubled me and made me styncke vnto the  
 inhabitours of the lande/both to the Cana-  
 nytes and also vnto the Pherezites. And I am  
 fewe in nombre. Wherefore they shall gather  
 them selves together agaynst me & slei me/and  
 so shall I and my house be dystroyed. And they  
 answered: shuld they deal with our syster as  
 with an whoore?

The xxv. Chapter

**A**nd God sayd vnto Jacob/ arise and  
 get the vp to Bethell/ & dwell there.  
 And make there an altar vnto God  
 that appeared vnto the/when thou fleddest from  
 Esau thy brother. Then sayd Jacob vnto his

xxv. Chapter.

Jo. 1.

householde & to all y were with him/ put away  
 the straunge goddes that are amonge you & ma-  
 ke youre selves cleane/ & chaunge youre garnes-  
 tes/ & let vs arise & goe vp to Bethell/ y I ma-  
 ye make an altar there/ vnto God which herde  
 me in the daye of my tribulatio & was with me  
 in the waye which I went.

And they gaue vnto Jacob all the straunge  
 goddes which were vnder their handes/ and all  
 their carynges which were in their eares/ and  
 Jacob hyd them vnder an ooke at Sicheim.  
 And they departed. And the feare of God fell  
 vpon the ctytes that were rounde about them/  
 that they durst not folowe after the sonnes of  
 Jacob. So came Jacob to Lus in the lande  
 of Canaan/ otherwise called Bethell/ with  
 all the people that was with him. And he buyl-  
 ded there an altar/ and called the place Elbe-  
 thell/ because that God appered vnto him the-  
 re/when he fled from his brother.

Then dyed Deborah Rebeccas noyse/ and  
 was buryed bene the Bethell vnder an ooke.  
 And the name of it was called the ooke of las-  
 mentation.

And God appeared vnto Jacob agayne af-  
 ter he came out of Mesopotamia/ & blessed him  
 and sayde vnto him: thy name is Jacob. Not  
 withstandinge thou shalt be nomore called Ja-  
 cob/ but Israel shall be thy name. And so was  
 his name called Israel.



Simeon brethren/toke either of them his swerde  
 & went in to the cyte boldly/and slew all y<sup>e</sup> was  
 male/and slew also Hamor and Sicheim his  
 sonne with the edge of the swerde/and toke Si-  
 na their sister out of Sicheims house/and went  
 their waye.

Then came the sonnes of Jacob upon the  
 deede/and spoyled the cyte/ because they had  
 defyled their sister/and toke their shepe/ oxen  
 asses and what so eue: was in the cyte and also  
 in y<sup>e</sup> felde. And all their gooddes/ all their chil-  
 dern and their wyues toke they captyue/  
 and made havock of all that was in the hous-  
 ses.

And Jacob sayde to Simeon and Leui: ye  
 have troubled me and made me styncke vnto the  
 inhabitatours of the lande/both to the Cana-  
 nites and also vnto the Pherezites. And I am  
 fewe in nombre. Wherefore they shall gather  
 them selves together agaynst me & slei me/and  
 so shall I and my house be destroyed. And they  
 answered: shuld they deal' with our sister as  
 with an whoore?

## ¶ The. xxv. Chapter

**A**ND God sayd vnto Jacob/ arise and  
 get the vp to Bethell/ & dwell there.  
 And make there an altar vnto God  
 that appeared vnto the/when thou fleddest from  
 Esau thy brother. Then sayd Jacob vnto his

householde & to all y<sup>e</sup> were with him/ put a way  
 the straunge goddes that are amonge you & ma-  
 ke youre selves cleane/ & chaunge youre garni-  
 ses/ & let vs arise & goo vp to Bethell/ y<sup>e</sup> I ma-  
 ye make an altar there/vnto God which herde  
 me in the daye of my tribulatio<sup>n</sup> & was with me  
 in the waye which I went.

And they gaue vnto Jacob all the straunge  
 goddes which were vnder their handes/ and all  
 their carynges which were in their cares/ and  
 Jacob hyd them vnder an ooke at Sichen.  
 And they departed. And the feare of God fell  
 vpon the cyties that were rounde aboute them/  
 that they durst not folowe after the sonnes of  
 Jacob. So came Jacob to Lus in the lande  
 of Canaan / otherwise called Bethell / with  
 all the people that was with him. And he buyl-  
 ded there an altar/and called the place Elbe-  
 thell: because that God appered vnto him the-  
 re/when he fled from his brother.

Then dyed Deborah Rebeccas noyse/ and  
 was buryed bene the Bethell vnder an ooke.  
 And the name of it was called the ooke of la-  
 mentation.

And God appeared vnto Jacob agayne af-  
 ter he came out of Mesopotamia/ & blessed him  
 and sayde vnto him: thy name is Jacob. Not  
 withstandinge thou shalt be nomore called Ja-  
 cob/ but Israel shall be thy name. And so was  
 his name called Israel.

And God sayde vnto him: I am God almighty/growe and multiplie: for people and a multitude of people shall springe of thee/ yee ad thynges shall come out of they loynes. And the lande which I gaue Abrahā & Isaac / will I geue vnto thee/ & vnto thy seed after the: will I geue it also. And god departed frō him in the place where he talked with him. And Jacob set vp a marke in the place where he talked with him: euen a pildure of stone/ & powdered dyntes offringe thereon and powdered also oyle thereon / and called the name of the place where God spake with him/ Bethel.

And they departed from Bethel / & when he was but a feld brede from Ephrath/ Rachel began to trauele. And in travelynge she was in perell. And as she was in paynes of hir labour/ the mydwife sayde vnto her: feare not/ for thou shalt haue this sonne also. Then as hir soule was a departing/ that she must dye: she called his name Ben Oni. But his father called him Ben Jamin. And thus dyed Rachel & was buried in the waye to Ephrath which now is called Ber Shehem. And Jacob sett on a pilder upon hir graue/ which is called Rahels graue piler vnto this daye. And Isrāell went thence and pitched vp his tent beyonde the toure of Eder.

And it chaunced as Isrāell dwelt in that lande:/ that Ruben went & laye with Bilha his fathers concubyne/ & it came to Isrāells eare.

The sonnes of Jacob were, xij. in nombre. The sonnes of Lea. Ruben Jacobs eldest sonne/ & Simeō/ Leui/ Juda/ Isachar/ & Zabulon. The sonnes of Rachel: Joseph & Ben Jamin. The sonnes of Bilha Rahels mayde: Dan & Nephthali. The sonnes of Zilpha Leas mayde Gad & Aser. These are the sones of Jacob which were borne him in Mesopotamia.

Then Jacob went vnto Isaac his father to Mamre a principall cyte/ otherwise called Hebron: where Abrahā & Isaac sojourned as strangers. And the dayes of Isaac were an hundred & xij. yeres: & than fell he seke & dyed/ & was put vnto his people: beyng olde and full of dayes. And his sonnes Esau & Jacob buried him.

## The. xxvi. Chapter.

**T**hese are the generations of Esau which is called Edō. Esau toke his wyues of the daughters of Canaan Ada the daughter of Elon an Hetite/ & Ahe libama the daughter of Ana/ which Ana was the sonne of Zibeon an heuyte/ And Basmath Ismaels daughter & sister of Nebarioth. And Ada bare vnto Esau/ Eliphaz: and Basmath bare Reuel: And Ahe libama bare Jeus/ Jac lam and Korah. These are the sonnes of Esau which were borne him in the lande of Canaan.

And Esau toke his wyues/ his sonnes and daughters and all the soules of his house: his

goodes and all his carell and all his substan-  
ce which he had gott in the land of Canaan/ ad  
went in to a countre awaye from his brother  
Jacob: for their ryches was so moch/ that they  
coude not dwell together/ and that the land  
where in they were straungers/ coude not res-  
ceae the: because of their carell. Thus dwelt  
Esau in mounte Seir/ which Esau is called Edom.

These are the generations of Esau father  
of the Edomytes in mounte Seir/ & these are  
the names of Esaus sonnes: Eliphas the son-  
ne of Ada the wife of Esau/ ad Reguel the son-  
ne of Basmath the wife of Esau also. And the  
sonnes of Eliphas were. Theman/ Omar/ Ze-  
pho/ Gactham and Kenas. And thimna was  
concubyn to Eliphas Esaus sonne/ and bare  
vnto Eliphas/ Amalech. And these be the  
sonnes of Ada Esaus wyfe. And these are the  
sonnes of Reguel: Nabath/ Serah/ Samma  
and Misa: these were the sonnes of Basmath  
Esaus wyfe. And these were the sonnes of A-  
halibama Esaus wyfe the daughter of Ana  
sonne of Sebeo/ which she bare vnto Esau: Je-  
sus/ Zealam and Korah.

These were dukes of the sonnes of Esau.  
The children of Eliphas the first sone of Esau  
were these: duke Theman/ duke Omar/ duke  
Zepho/ duke Kenas/ duke Korah/ duke Gact-  
ham & duke Amalech: these are y<sup>e</sup> dukes that ca-  
me of Eliphas in the lande of Edom/ ad the-  
se were the sonnes of Ada.

These were the children of Reguel Esaus  
sonne: duke Nabath/ duke Serah/ duke Sam-  
ma/ duke Misa. These are the dukes that ca-  
me of Reguel in the lande of Edom/ ad these  
were the sonnes of Basmath Esaus wyfe.

These were the children of Ahalibama Es-  
saus wyfe: duke Jesus/ duke Zealam/ duke Ko-  
rah these dukes. came of Ahalibama y<sup>e</sup> daughter  
of Ana Esaus wyfe. These are the children of  
Esau/ and these are the dukes of them: which  
Esau is called Edom.

These are the children of Seir the Horite/  
the inhabitoure of the lande: Lotban/ Sobal/  
Sibeon/ Ana/ Dison/ Ezer and Disan. These  
are the dukes of y<sup>e</sup> Horites the children of Seir  
in the lande of Edom. And the children of Lo-  
than were: Honi and Hemam. And Lotbans  
sister was called Thimna.

The children of Sobal were these: Alban/  
Manabath/ Ebal/ Sepho & Onam. These we-  
re the children of Sibeo. Ana & ana/ this was y<sup>e</sup>  
Ana y<sup>e</sup> soude y<sup>e</sup> mules in y<sup>e</sup> wildernes/ as he fed  
his father Sibeons asses. The children of A-  
na were these. Dison and Ahalibama y<sup>e</sup> dought-  
er of Ana.

These are the children of Dison. Hemdan  
Eshan/ Zethran & Oera. The children of Ezer  
were these: Bilhan/ Seavan & Aran. The chil-  
dren of Disan were: Uz and Aran.

These are the dukes that came of Honi: du-  
ke Lotban/ duke Sobal/ duke Sibeo/ duke Ana

duke Disan/duke Ezer/duke Disan. These be the dukes that came of Hory in their dukedds in the land of Gur.

These are the kynges that reigned in the lande of Edom before there reigned any kyng as amonge the childern of Israel. Bela the sonne of Beor reigned in Edome/and the name of his cyte was Sinhaba. And when Bela dyed/ Jobab the sonne of Serah out of Bezara/reigned in his steade. When Jobab was dead/ Husam of the lande of Themany reigned in his steade. And after the deith of Husam/ Gadad the sonne of Bedad which slewe the Moabytes in the feld of the Moabytes/reigned in his steade/ and the name of his cyte was Avith. Whē Gadad was dead/ Samla of Masfeka reigned in his steade. Whē Samla was dead/ Saul of the ryver Rehoboth reigned in his steade. When Saul was dead/ Baal Hanan the sonne of Achbor reigned in his steade. And after the deith of Baal Hanan the sonne of Achbor/ Gadad reigned in his steade/ and the name of his cyte was Pagu. And his wyfes name Mehetabeel the doughter of married the doughter of Mesab.

These are the names of the dukes that came of Esau in their kynredde/ places and names: Duke Thimma/duke Allua/duke Zetheth/duke Abalibama/duke Ela/duke Pimon/duke Benas / duke Theman / duke Mibzar / duke Magdiel/duke Iram. These be the dukes of

Edomea in their habitatione/ in the lande of their possessions. This Esau is the father of the Edomytes.

The. xxxij. Chapter.

**A**ND Jacob dwelt in the lande wherein his father was a straunger/ y<sup>e</sup> is to saye in the lande of Canaan. And these are the generations of Jacob: when Joseph was. xxiij. yere olde/ he kepte shepe with his brethren/ and the lad was with the sonnes of Bilhah & of Silpha his fathers wyues. And he brought vnto their father an euyl<sup>l</sup> saynge y<sup>e</sup> was of them. And Israel loued Joseph more than all his childern/ because he begat hym in his olde age/ and he made him a coote of many coloures.

When his brethren sawe that their father loued him more than all his biethern/ they hated him and coude not speke one kynde worde vnto him. Moreover Joseph dreamed a dreame and tolde it his brethren/ wherefore they hated him yet the more. And he sayde vnto them heare I praye yow this dreame which I have dreamed: Beholde we were makinge sheaves in the feld: and loe/ my shefe arose and stode vp right/ and yowes stode rounde aboute and made obeysaunce to my shefe. Than sayde his brethren vnto him: what/ shalt thou be oure kyng or shalt thou reigne ouer us? And they hated him yet the more/ because of his dreame and of his wordes.

And he dreamed yet another dreame & told it his brethern saynge: beholde/ I haue had one dreame more: me thought the sonne and the moone and .xii. starres made obaysaunce to me. And when he had told it vnto his father and his brethern/his father rebuked him and sayde vnto him: what meaneth this dreame which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the grounde before thee? And his brethern hated him/ but his father noted the saynge.

His brethren went to kepe their fathers shepe in Sichem/ and Israell sayde vnto Joseph: do not thy brethern kepe in Sichem? come that I may send y<sup>e</sup> to the. And he answered here am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe/ and bringe me worde agayne: And sent him out of the vale of Hebron/ for to go to Sichem.

And a certayne man founde him wandringe out of his waye in the felde/ and asked him what he sought. And he answered: I seke my brethern/ tell me I praye thee where they kepe shepe. And the man sayde/ they are departed hence/ for I herde them say / let vs goo vnto Dothan. Thus went Joseph after his brethern/ and founde them in Dothan.

And whē they sawe him a farr off before he came at them/ they toke counsell agaynst him/ for to slei him/ and sayde one to another/ Beholde this dreamer cometh/ come now and let

us slei him and cast him in to some pytt/ and let vs saye that some wiked beast hath deuoured him/ and let vs see what his dreames myght come to.

When Ruben herde that/ he wēt aboute to ryd him out of their handes and sayde/ let vs not kyll him. And Ruben sayde more ouer vnto them/ shed not his bloude/ but cast him in to this pytt that is in the wildernes/ and laye no handes vpon him: for he wolde haue rydd him out of their handes and deliuered him to his father agayne.

And as soone as Joseph was come vnto his brethren/ they strypte him out of his gay coore that was vpon him/ and they toke him and cast him in to a pytt: But the pytt was emptie and had no water therein. And they sett them doune to eate brede. And as they lyst up their eyes and looked aboute/ there came a companye of Ismaelites from Gilead/ and their camels lade with spicery/ hawme/ and myrrer/ and were goynge doune in to Egypte.

Then sayde Iuda to his brethē/ what avayseth it that we slei oure brother/ and kepe his bloude secret? come on / let us sell him to the Ismaelites/ and let not oure handes be defyled vpon him: for he is oure brother and oure flesh. And his brethren were content. Then as the Madianites marchaunt men passed by/ they drew Joseph out of the pytt and sold him vnto the Ismaelites for .xx. pecces of syluer.

And they brought him into Egypte.

And when Ruben came agayne vnto the pytt and founde not Joseph there / he rent his cloorhes and went agayne vnto his brethern saynge: the lad is not yonder / and whether shall I goe? And they toke Josephs coote ad kyled a goote / & dypped the coote in the blood. And they sent that gay coote & caused it to be brought vnto their father and sayd: This haue we founde: se / whether it be thy sonnes coote or no. And he kneweit saynge: it is my sonnes coote a wicked beast hath deuoured him / and Joseph is rent in peces. And Jacob rent his cloorhes / ad put sacke clothe aboute his loynes / and sorowed for his sonne a longe season.

Than came all his sonnes ad all his dough-  
ters to comforte him. And he wold not be comforted / but sayde: I will go doune in to y grave vnto my sonne / moynge. And thus his father wepte for him. And the Madianyres solde him in Egypte vnto Putiphar a lorde of Pharaos: and his chefe marshall.

**A**nd it fortunat at that tyme that Judas went from his brethren & gart him to a man called Hira of Odolam / and there he sawe the daughter of a man called Sua a Canaanyte. And he toke her ad went in vnto her. And she conceaued and bare a sonne and called his name Er. And she conceaued agayne and bare a sonne and called him

Onan. And she conceaued the thyrde tyme & bare a sonne / whom she called Sela: & he was at Chesyb when she bare hem.

And Judas gaue Er his eldest sonne / a wife whose name was Thamar. But this Er Judas eldest sonne was wicked in the syghte of the LORde / wherefore the LORde slew him. Than sayde Judas vnto Onan: goe in to thi brothers wyfe and Marie her / and styre vnto thy brother. And when Onan perceaued that the seed shulde not be his: therfore when he went in to his brothers wyfe / he spyled it on the grounde / because he wold not geue seed vnto his brother. And the thinge whiche he dyd / displeased the LORde / wherefore he slew him also. Than sayde Judas to Thamar his daughter in lawe: remayne a wydow at thi fathers house / tyll Sela my sonne be growne: for he feared lest he shulde haue dyed also / as his brethren did. Thus went Thamar & dwelt in hir fathers house.

And in proceffe of tyme / the daughter of Sua Judas wife dyed. Than Judas when he had left moynge / went vnto his shepe sherrers to Thimnath with his frende Hira of Odolam. And one told Thamar saynge: beholde / thy father in lawe goth vnto Thimnath / to sheare his shepe. And she put hyr wydows garments of from her and couered her with a cloke / and dysgyssed herself: And sat her downe at the entrynge of Enaim whiche is by the hye

wayes syde to Thimnath/for because she sawe that Sela was growne/and she was not geue unto him to wife.

When Juda sawe her/he thought it had bene an hoore/because she had couered hyr face. And turned to her vnto the waye and sayde/come I praye the/let me lye with the/for he knewe not that it was his daughter in lawe. And she sayde what wylt thou geue me / for to lye with me? Thā sayde he/I will sende the a kydd fro the flocke. She answered/ Than geue me a pledge till thou sende it. Than sayde he / what pledge shall I geue the? And she sayde: thy sygnett/ thy necke lace/ and thy staffe that is in thy hande. And he gaue it her and lay by her/ and she was with child by him. And she gatt her vp and went and put her mantell from her/ and put on hir widowes rayment agayne.

And Judas sent the kydd by his neybere of Odellam/ for to fetch out his pledge agayne from the wifes hande. But he fownde her not. Than asked he the men of the same place saynge: where is the woore that satt at Enas in in the waye? And they sayde: there was no woore here. And he came to Juda agayne saynge: I can not fynde her/ and also the men of the place sayde: that there was no woore there. And Juda sayde: let her take it to her/ lest we be shamed: for I sente the kydd & thou coudest not fynde her.

And it came to passe that after. iij. monethes

thes/ one tolde Juda saynge: Thamar thy dooughter in lawe hath played the woore/ and with playnge the woore is become great with child. And Juda sayde: bringe her forth and let her be brente. And when they brought her forth/ she sent to her father in lawe saynge: by the mā vnto whome these thinges pertaine/ am I with child. And sayd also: loke whose are this seall necklace/ and staffe. And Juda knewe them saynge: she is more rightwises thā I/ because I gaue her not to Sela my sōne. But he laye with her nomore.

When tyme was come that she shuld be deliuered/ beholde there was. iij. twynnes in hyr wōbe. And as she traueled/ the one put out his hande and the mydwife toke and bownde a reed the: aboute it saynge: this wyll come out first. But he plucked his hande backe agayne/ and his brother came out. And she sayde: wherefore hast thou rent a rent vpon the? and called him Pharez. And afterwarde came out his brother that had the reede threde about his fete/ which was called Zarah.

### Chapter. xxx.

**I**oseph was brought vnto Egypte/ and Putiphar a lorde of Pharaos: and his chiefe marshall an Egyptian/ bought him of y<sup>e</sup> Ismaelites which brought hi thither.

And the LORD was with Joseph / and he was a luckie fellowe and continued in the house of his master the Egyptian. And his master sawe that the LORD was with him and that the LORD made all that he dyd prosper in his hande: Wherefore he founde grace in his masters syghte/ and serued him. And his master made him ruelar of his house/ and put all that he had in his hande. And as soone as he had made him ruelar ouer his house ad ouer all that he had/ the LORD blessed this Egyptians house for Josephs sake/ and the blessinge of the LORD was vpon all that he had: both in the house and also in the felde. And therefore he left all that he had in Josephs hande/ and lokyd vpon nothinge that was with him/ saue only on the bread which he ate. And Joseph was a goodly personage a well fauored

And it fortunedy after this/ that his masters wife cast hir eyes vpon Joseph and sayde come lye with me. But he denyed and sayde to her: Beholde/ my master woteth not what he hath in the house with me/ but hath commyted all that he hath to my hande. He him selfe is not greater in the house than I/ ad hath kepte nothyng frō me/ but only the because thou art his wife. How than can I do this great wickednes/ for to synne agaynst God? And after this maner spake she to Joseph daye by daye: but he harkened not vnto her/ to slepe nere her or to be in her company.

And it fortunedy aboute the same season / that Joseph entred in to the house/ to do his busynesse: and there was none of the houshold by/ in the house. And she caught him by the garment saynge: come slepe with me. And he left his garment in hir hande ad fled and gott him out. When she sawe that he had left his garment in hir hande/ and was fled out/ she called vnto the men of the house/ and tolde them saynge: See/ he hath brought in an Hebrew vnto vs to do vs shame. for he came in to me/ for to haue slept wyth me. But I cried with a lowde voyce. And when he harde/ that I lyst vpon my voyce and cryed/ he left his garment with me and fled awaye and got him out.

And she layed vp his garment by her/ vntill hir lord came home. And she told him as cordynge to these wordes saynge. This Hebrewes seruaunte which thou hast brought vnto vs came in to me to do me shame. But as soone as I lyst vpon my voyce and cryed/ he left his garment with me and fled out. When his master herde the wordes of his wyfe which she tolde him saynge: after this maner dyd thy seruaunte to me/ he waxed wrooth.

And he toke Joseph and put him in prison: euen in the place where the kynges prisoners laye bounde. And there continued he in prison. But the LORD was with Joseph ad shewed him mercie/ and gott him fauoure in the syghte of the keeper of y prison which cometh



mytted to Iosephs hãde all the prisoners that were in the prison house. And what soeuer was done there/ſ dyd he. And the keeper of the prison lokẽd vnto nothinge that was vnder his hande/because the LORde was with him/ & because that what soeuer he dyd/ the LORde made it come luctely to passe.

## The xl. Chapter.

**A**ND it chaunced after this / that the chefe butlar of the kynge of Egypte and his chefe baker had offended there lorde the kynge of Egypte. And Pharaos was angrie with them and put the in warde in his chefe marshals house: euen in þe prison where Ioseph was bound. And the chefe marshall gaue Ioseph a charge with them/ & he serued them. And they continued a season in warde.

And they dreamed ether of them in one nyght: both the butlar and the baker of the kynge of Egypte which were bounde in the prison house/ ether of them his dreame/ and eche mānes dreame of a sondre interpretation. When Ioseph came in vnto them in the morninge/ and lokẽd apon them: beholde / they were sadd. And he asked them saynge / wherefore loke ye so sadly to daye? They answered him / we haue dreamed a dreame / and haue no man to declare it. And Ioseph sayd

de vnto the. Interpretynge belongeth to God but tel me yet.

And the chefe butlar tolde his dreame to Ioseph and sayde vnto him. In my dreame me thought therestode a vyne before me / and in the vyne were .iij. braunches/ and it was as though it budded/ & her blossoms shott forth: & grapes there of waxed ripe. And I had Pharaos cuppe in my hande/ and toke of the grapes and wronge them in to Pharaos cuppe/ & deliuered Pharaos cuppe into his hande.

And Ioseph sayde vnto him/ this is the interpretation of it. The .iij. braunches ar thre dayes: for within thre dayes shalt Pharaos lyft vp thine heade/ and restore the vnto thine office agayne/ and thou shalt deliuer Pharaos cuppe in to his hãde/ after the old māner/ euen as thou dydest when thou wast his butlar. But thinke on me with the/ when thou art in good case/ and shewe mercie vnto me. And make mencion of me to Pharaos/ and helpe to buyne ge me out of this house: for I was stollen out of the lande of the Hebrues/ & here also haue I done nothinge: at all wherefore they shulde haue put me in to this dongeon.

When the chefe baker sawe that he had well interpretate it/ he sayde vnto Ioseph/ me thought also in my dreame/ & I had .iij. wyfer baskets on my heade: And in yppermost basket/ of all maner bakemeates for Pharaos.

xi. Chapter.

And the bydes are them out of the basket  
apon my heade

Joseph answered and sayde: this is the in-  
terpretation therof. The .iij. baskettes are .iij. da-  
yes/for this daye .iij. dayes shalt Pharao tas-  
te thy heade from the / and shalt hange the  
on a tree / and the bydes shall eate thy flesh  
from of the.

And it came to passe the xij. daye wa-  
chid was Pharaos byrth daye/that he made a  
feast onto all his seruauntes. And he lyfied  
opp the head of the chefe buttelar and of the  
chefe baker amonge his seruauntes. And res-  
tored the chefe buttelar onto his buttelar shi-  
pe agayne/and he reched the cuppe in to Pha-  
raos hande/ and hanged the chefe baker: cū as  
Joseph had interpreted onto the. Notwith-  
standing the chefe buttelar remembred not Jos-  
eph/ but forgot hym.

The .xli. Capter.

**A**ND it fortunēd at .ii. yeres end/that  
Pharao dreamed/and thought that  
he stode by a ryuers syde / and that  
there came out of the ryver .vii. goodly fyne  
and fatt fleshed/ and sedd in a medowe. And  
him though that .vii. other fyne came vp after  
them out of the ryver euelsauored and leane  
fleshed and stode by the other upon the brynke

xli. Chapter

So. li.

of the ryuer. And the euill sauored and leane  
fleshed fyne are vp the .vii. wellsauored and fatt  
fyne: and he aroose their with.

And he slepte agayne and dreamed the ses-  
cond tyme/that .vii. eares of corne grewe apou  
one stalke ranke and goodly. And that .vii.  
thyne eares blasted with the wynde/ spronge  
vp after them: and that the .vii. thyne eares de-  
uoured the .vii. ranke and full eares. And  
than Pharao awaked: and se / here is his drea-  
me. When the mornyng came/ his sprete was  
troubled And he sent and called for all the so-  
yrsayers of Egypte and all the wyse men thes-  
re of/ and told them his dreame: but there was  
none of them that coude interpretate it vnto  
Pharao.

Than spake the chefe buttelar vnto Phas-  
rao saynge, I do remembre my sacre this da-  
ye. Pharao was angrie with his seruauntes/  
and put in warde in the chefe marshalls house  
both me and the chefe baker. And we drea-  
ned both of vs in one nyght and ech mannes  
dreame of a sondrye interpretation.

And there was with vs a yonge man/ an  
Hebraue borne/ seruaunte vnto the chefe mar-  
shall. And we told him/ and he declared oure  
dreaumes to vs accordyng to ether of oure drea-  
mes. And as he declared them vnto vs/ euen so  
it came to passe. I was restored to myne office  
agayne/ and he was hanged.

Then Pharao sent and called Joseph. And they made him haste out of prison. And he shaued him self and chaunged his rayment / & went in to Pharao. And Pharao sayde vnto Joseph: I haue dreamed a dreame and no man can interpretate it / but I haue herde saye of thee as soone as thou hearest a dreame / thou dost interpretate it. And Joseph answered Pharao sayinge: God shall geue Pharao an answer of peace without me.

Pharao sayde vnto Joseph: in my dreame me thought I stode by a ryuers syde / and there came out of the ryuer vii. fatt fleshed ad well fauored kyne / and fedd in the medowre. And then. vii. other kyne came vp after them / poore and very euell fauored ad leane fleshed: so that I neuer sawe their lyfe in all the lande of Egypte in euell fauordnesse. And the. vii. leane and euell fauored kyne are vpp the first. vii. fatt kyne. And when they had eaten them vp / a man coud not perceauie that they had eate them: for they were still as euell fauored as they were at the begynnyng. And I awoke.

And I sawe agayne in my dreame. vii. eares sprynge out of one stalk full and good / and. vii. other eares wytherd / thynne and blasted with wynde / sprynge vp after them. And the thynne eares deuoured the. vii. good eares. And I haue tolde it vnto the sothe

sayers / but no man can tell me what it meaneth.

Then Joseph sayde vnto Pharao: both Pharaos dreames are one. And god doth shewe Pharao what he is aboute to do. The. vii. good kyne are. vii. yeres: & the. vii. good eares are. vii. yere also / and is but one dreame. Iy terryse / the. vii. thynne and euell fauored kyne that came out after them / are. vii. yeres: and the. vii. empie and blasted eares shalbe. vii. yeres of hunger. This is that which I sayde vnto Pharao / that God doth shewe Pharao what he is aboute to doo.

Beholde there shall come. vii. yere of great plenteousnes through out all the lande of Egypte. And there shall aryse after them. vii. yeres of hunger. So that all the plenteousnes shalbe forgotten in the lande of Egypte. And the hunger shall consume the lande: so that the plenteousnes shall not be once asene in the land by reason of that hunger that shall come after / for: it shalbe exceeding great. And as concernyng that the dreame was doubled vnto Pharao the second tyme / it becometh feneth that the thyng is certainly prepared of God / ad that God will shortly brynge it to passe.

Now therfore let Pharao prouyde for: a man of vnderstandyng and wysdome / and sett him ouer the lande of Egypte. And let

Pharao make officers ouer the lande/and take vp the syfte parte of the land of Egypte in the vij. plenteous yeres and let them gather all the fooode of these good yeres that come /ad lay vp come vnder the power of Pharao: that there may be fooode in the cities/ and there let them kepe it: that there may be fooode in stoorie in the lande/agaynst the. vij. yeres of hunger which shall come in the lande of Egypte/ and that the lande perishe not thorow hunger.

And the saynge pleased Pharao ad all his seruauntes. Than sayde Pharao vnto his seruauntes: where shall we synde soch a mā as this is/that hath the spere of Ged in him? wherfore Pharao sayde vnto Joseph: for as moch as God hath shewed the all this/there is no man of vnderstandyng nor of wysdome lyke vnto the Thou therefore shalt be ouer my house/and acordinge to thy worde shall all my people obey: on ly in the kynges seate will I be aboue the. And he sayde vnto Joseph: beholde/ I haue seit the ouer all the lande of Egypte. And he toke off his rynge from his fygure/and put it vpon Josephs fygure/and arayed him in raymet of hisse/and put a golden cheyne aboute his necke and set him vpon the best chairen that he had sawe one. And they cryed before him Abrech/ad that Pharao had made him ruelar ouer all the lande of Egypte.

And Pharao sayde vnto Joseph: I am Pharao/without thi will/ shall no man lise vp es

ther his hande or fore in all the lande of Egypte. And he called Josephs name Zaphnath Paenca. And he gaue him to wyse Asnath the doughter of Potiphara preast of On. Than went Joseph abrode in the lade of Egypte. And he was. xxx. yere olde whē he stode before Pharao kyng of Egypte. And than Joseph departed from Pharao/and went thorow out all the lande of Egypte.

And in the. vij. plenteous yeres they made sheeres and gathered vp all the fede of the. vij. plenteous yeres which were in the lande of Egypte and put it in to the cities. And he put the food of the feldees that grewe rounde aboute euery cyte: euen in the same. And Joseph layde vp come in stoorie/lyke vnto the sande of the see in multitude out of mesure/ vntill he left nombrynge: for it was with out nombre.

And vnto Joseph were borne. ii. sonnes before the yeres of hunger came / which Asnath the doughter of Potiphara preast of On/ bare vnto him. And he called the name of the first sonne Manasse/for God (sayde he) hath made me so: gert all my labour & all my fathers bussholde. The seconde called he Ephraim/for God (sayde he) hath caused me to growe in the lande of my trouble.

And when the. vij. yeres of plenteousnes that was in the lande of Egypte were ended/ than came the. vij. yeres of death/acordynge as

Chapter. xli.

Joseph had sayde. And the derty was in all landes: but in the lade of Egipte was there yet foode. When now all the lande of Egipte began to hunger/ than cried the people to Pharaao for bread. And Pharaao sayde vnto all Egipte: goo vnto Joseph/ and what he sayth to you that doo. And when the derty was thow row out all the lande/ Joseph opened all that was in the cities and solde vnto the Egiptians. And hunger waxed sore in the land of Egipte. And all countrees came to Egipte to Joseph for to bye come: because that the hunger was so sore in all landes.

The. xli. Chapter.

**W**hen Jacob sawe that there was come to be solde in Egipte/ he sayde vnto his sones: why are ye negligent: beholde/ I haue hearde that there is come to be solde in Egipte. Gete you thither and bye vs come fro thence: that we maye lyue and not dye. So went Josephs ten brethren doune to bye come in Egipte/ for Ben Jamin Josephs brother wold not. Jacob sende with his other brethren: for he sayde: some my fortune myght happen him.

And the sonnes of Israell came to bye come amonge other that came/ for there was derty also in the lande of Canaan. And Jos

li. Chapter.

So. Ixii

seph was gouerner in the londe/ and solde corne to all the people of the londe. And his brethren came/ and fell flat on the grounde before him. When Joseph sawe his brethren/ he knewe them: But made straunge vnto them/ and spake roughly vnto them saynge: Whence come ye: and they sayde: out of the lande of Canaan/ to bye vitayle. Joseph knewe his brethren/ but they knewe not him.

And Joseph remembered his dreames which he dreamed of them/ and sayde vnto them: ye are spies/ and to se where the lande is weake is youre comynge. And they sayde vnto him: nay my lord: but to bye vitayle thy seruantes are come. We are all one mans sonnes / and meane truly/ and thy seruantes are no spies. And he sayde vnto them: nay verely/ but euen to se where the land is weake is youre comynge. And they sayde: we thi seruantes are. xii. brethren/ the sonnes of one man in the lande of Canaan. The yongest is yet with oure father/ and one no man woteth where he is.

Joseph sayde vnto them/ that is it that I sayde vnto you / that ye are surely spies. Here by ye shall be proued. For by the lyc of Pharaao / ye shall not goo hence / vntyll youre yongest brother be come hither. Sende therfore one off you and lett him sett youre

brother/and ye shalbe in p[re]cason & in the meane season. And thereby shal your wordes be p[ro]ued/whether there be any trueth in you: or els by the lyfe of Pharaos/ye are but spies. And he put them in ward three dayes.

And Joseph sayde vnto the the thyrde daye: This doo and lyue/for I feare God. If ye meane no hurte/let one of youre brethern be bounde in the p[re]cason/and goo ye and brynge the necessarie foode vnto youre householdes / and brynge youre yongest brother vnto me: that your wordes maye be beleued/and that ye dye not. And they did so.

Than they sayde one to a nother: we haue verely synned agaynst oure brother/in that we sawe the anguyshe of his soull when he besought us/a wolde not heare him:therfore is this troublis come apon us. Ruben answered the sayng: sayde I not vnto you that ye shulde not synne agaynst the lad: but ye wolde not heare. And now verely see/his bloude is requyred.

They were not aware that Joseph vnderstande them/for he spake vnto them by an interpreter. And he turned from them and wepte/ and than turned to them agayne and comened with them/and toke out Simeon from amonge the and bawnde him before their eyes/and commaunded to fyll their sackes wyth corne/ and to put every mans money in his sacke/and to geue them vitayle to spende by the waye. And so it was done to them.

And they laded their asses with the corne and departed thence. And as one of them opened his sacke/for to geue his asse prauender in the mornynge/he spied his money in his sackes mouth. And he sayde vnto his brethern: my money is restored me agayne/a is eu[e]n in my sackes mouth. Than their hartes fayled them/and were astoynyed and sayde one to a nother: how cometh it that God dealeth thus with us?

And they came vnto Jacob their father vnto the lande of Canaan/and tolde him all that had happened them sayng. The lord of the lande spake roughly to us/and toke us for spies to serche the countte. And we sayde vnto him: we meane truely and are no spies. We be. xliij. brethren sones of oure father/one is awaye/and the yongest is now with oure father in the lande of Canaan.

And the lord of the countte sayde vnto us: heere by shal I knowe if ye meane truely: leaue one of youre brethern here with me/and take foode necessary for youre householdes and get you awaye/and brynge youre yongest brother vnto me. And thereby shal I knowe that ye are no spies/ but meane truely: So will I delyuer you your brother agayne/and ye shal occupie in the lande.

And as they emptied their sackes/beholde: euerymans hundett of money was in his sacke. And when both they and their father sawe the hundetts of money/they were a frayde.

And Jacob their father sayde onto them: Me haue ye robbed of my children: Joseph is away/ and Simeon is awaye / and ye will take Ben Jamin awaye. All these thinges fall vpon me, Ruben answered his father saynge: Slee my two sonnes/ yf I brynge him not to the agayne. Selyuer him therfore to my honde/ and I will brynge him to the agayne: And he sayde: my sonne shall not go downe with you. For his brother is dead/ and he is left alone. Moreouer some myffortune myght happen vpon him by the waye which ye goo. And so shuld ye brynge my gray head with sorowe vnto the graue.

## ¶ The. xliij. Chapter.

**A**nd the dertth waxed sore in the lande. And when they had eate vp that come which they brought out of the lande of Egypte/their father sayde vnto them: goo agayne and by vs a little food. Than sayde Juda vnto him: the mandyd testifie vnto vs saynge: loke that ye see not my face excepte you re brother be with you. Therfore yf thou wilt sende oure brother with vs/we wyll goo and bye the food. But yf thou wyle not sende him/we wyll not goo: for the man sayde vnto vs: loke that ye see not my face/excepte youre brother be with you.

And Israel sayde: wherfore delt ye so cruelly with me/as to tell the man that ye had yet

another brother: And they sayde: The man asked vs of oure kynred saynge: is youre father yet alquer haue ye not another brother: And we tolde him acordinge to these wordes. Nowe we knowe that he wolde byd vs brynge oure brother downe with vs: Than sayde Juda vnto Israel his father: Send the lad with me/and we wyll ryse and goo/that we maye lyue and not dye: both we / thou and also oure children. I wil be suertie for him / and of my handes requyre him. Yf I brynge him not to the and sett him before thine eyes/than let me bere the blame for euer. For except we had made this tariēg: by this we had bene there mysse and come agayne.

Than their father Israel sayde vnto the: Yf it must nedes be so now: than do thus/take of the best frutes of the lande in youre vessels/and brynge the man a present / a curtesie barolme/ and a curtesie of hony / spyces and myrre / dates and almondes. And take as moch money more with you. And the money that was brought agayne in youre sakes/ take it agayne with you in youre handes/peraduerture it was some ouersyghte.

Take also youre brother with you / and aryse and goo agayne to the man. And God almightie geue you mercie in the sighte of the man and send you youre other brother

and also Be Jamin/and I wilbe as a mā rob  
bed of his children.

Thus toke they the present and twise so much  
more money with them/and Ben Jamin. And  
rose vp/went downe to Egypte / and presented  
them selfe to Joseph. When Joseph sawe Ben  
Jamin with them / he sayde to the ruler of his  
house: bynge these men home/and sleie and ma  
ke redie: for they shall dyne with me at none.  
And the man dyd as Joseph bad/and brought  
them in to Josephs house.

When they were brought to Josephs house/  
they were afrayde ad sayde: be cause of the mo  
ney y came in oure sakes mouthes at the first  
tyme/are we brought/to pyke a quarell with vs  
q to laye some thinge to oure charge: to bynge  
us in bondage and oure asses also. Therefore ca  
me they to the man that was the ruler ouer Jo  
sephs house/and comened with him at the doo  
re and sayde:

Sir/we came hither at the first tyme to bye  
foode/and as we came to an Inne and opened  
oure sakes: beholde/cuery mannes money was  
in his sacke with full weghte: But we haue  
brought it agene with us / q other mony haue we  
brought also in oure handes/to bye foode/but  
we can not tell who put oure money in oure sac  
kes.

And he sayde: be of good chere / feare not:  
Youre God and the God of youre fathers hath  
put you that treasure in youre sakes/for I had

your money. And he brought Simeon out to  
them ad led the in to Josephs house/ q gaue the  
water to washe their fete/ and gaue their asses  
pauender: And they made redie their present  
agaynst Joseph came at none/ for they herde  
saye that they shulde dyne there.

When Joseph came home/they brought the  
present in to the house to him/which they had  
in their handes/ad fell flat on the grounde be  
fo: him. And he welcomed the curteously sain  
gers youre father that old man which ye toke  
me of/in good health? and is he yet alyue?  
they answered: thy seruaunte oure father is in  
good health/ad is yet alyue. And they bowed  
them selues and fell to the grounde.

And he lyfte vp his eyes q behelde his broz  
ther Ben Jamin his mothers sonne/ q sayde: is  
this youre yongest brother of whome ye sayde  
vnto me? And sayde: God be mercifull vnto y  
my sonne. And Joseph made hast (for his hert  
dyd melt apon his brother) and soughte for to  
wepe/ q entred in to his chambre/ for to wepe  
there. And he wasshed his face and came out q  
refrayned himselfe/ q had sett bread on the table

And they prepared for him by himselfe/ and  
for them by them selues/ and for the Egyptians  
ans which ate with him by them selues/ be  
cause the Egyptians may not eate bread  
with the Hebrewes / for that is an abhomy  
nacyon vnto the Egyptians. And they satt  
before him: the eldest acordinge vnto his



age/and the yongest acording vnto his youth. And the men marveled amonge them selues. And they broughte rewardes vnto them from before him: but Ben Jamino parte was fyue tymes so much as any of theirs. And they ate and they dronke/and were dronke wyth him.

The. xliij. Chapter.

**A**ND he commaunded the ruler of his house saynge: fynd the mens sacces with food/as much as they can carie/and put euery mans money in his bagge mouth/and put my syluer cuppe in the sackes mouth of the yongest and his come money also. And he dyd as Joseph had sayde. And in þe morninge as soone as it was lighte/the men were let goo with their asses.

And when they were out of the cite and not yet ferre awaye/Joseph sayde vnto the ruler of his house: vp and folowe after the men and ouertake them/and saye vnto them: wherfore haue ye rewarded euell for good? so that not the cuppe of which my lord drynketh/and doth he not prophesie therein? ye haue euell done that ye haue done.

And he ouertoke them and sayde the same wordes vnto them. And they answered him: wherfore sayth my lordes such wordes? God forbydd that thy seruantes shulde doo so. Beholde/the money which we founde in oure sackes mouthes/we broughte agayne vnto the/out of the lande of Canaā: how then shulde we steale

out of my lordes house/ether syluer or golde? with whosoeuer of thy seruantes it be founde let him dye/and let vs also be my lordes bondmen. And he sayde: Now therfore acordinge vnto youre wordes/he with whom it is found/shalbe my seruante: but ye/shalbe harmlesse.

And attonce euery man toke downe his sacce to the grounde/and euery man opened his sacce. And he serched/and began at the eldest & left at the yongest. And the cuppe was founde in Ben Jamino sacce. Then they rent their clothes/and laded euery man his asse and went agayne vnto the cite. And Juda and his brethren came to Josephs house/for he was yet there/and they fell before him on the grounde. And Joseph sayde vnto the: what dede is this which ye haue done? wist ye not that soch a man as I can prophesie?

Then sayde Juda: what shall we saye vnto my lord? what shall we speake or what excuse can we make? God hath founde out þre fednesse of thy seruantes. Beholde/loke we and he with whom the cuppe is founde/are thy seruantes. And he answered: God forbydd I shulde do so/the man with whom the cuppe is founde/he shalbe my seruante: but goo ye in peace vn to youre father.

Then Juda went vnto him and sayde: oh my lord/let thy seruante speake a worde in my lordes audyence/and be not wrooth with

thy seruaunte: for thou art euen as Pharao. My lord axed his seruaunte sainge: haue ye a father or a brother? And we answered my lord/ we haue a father that is old/ and a yonge lad which he begat in his age: And the brother of the sayde lad is dead/ & he is all that is left of that mother. And his father loueth him.

Then sayde my lord vnto his seruantes brynge him vnto me/ that I maye sett myne eyes apon him. And we answered my lord/ that the lad coude not goo from his father/ for if he shulde leaue his father/ he were but a deed man. Than saydest thou vnto thy seruantes: excepte youre yongest brother come with you/ loke that ye see my face no moare.

And when we came vnto thy seruaunt oure father/ we shewed him what my lord had sayde. And when oure father sayde vnto vs/ goo agayne and bye vs a litle sode: we sayd/ y we coude not goo. Neverthelesse if oure yongeste brother go with vs then will we goo/ for we maye not see the mannes face/ excepte oure yongest brother be with vs. Then sayde thy seruaunt oure father vnto vs. Ye knowe that my wyfe bare me. ii. sonnes. And the one went out from me and it is sayde of a suertie that he is to me in peaces of wyld beastes/ and I sawe him not sence. If ye shall take this also awaye frō me and some mysfortune happen apon him/ then shall ye brynge my gray heed with sorow vnto the grave.

Now therfore whe I come to thy seruaunt my father/ yf the lad be not with me: seinge that his lyfe hāgeth by the laddes lyfe/ then as soone as he seeth that the lad is not come/ he will dye. So shall we thy seruantes brynge the gray heed of thy seruaunt oure father with sorow vnto the grave. For I thy seruaunt became suertie for the lad vnto my father & sayde: yf I brynge him not vnto the agayne. I will bere the blame all my life lōge. Now therfore let me thy seruaunt hyde here for y lad/ & be my lordes bondsman: & let the lad goo home with his brethern. For how can I goo vnto my father/ and the lad not wyth me: lest I shulde see the wretchednes that shall come on my father.

**A**ND Joseph coude no longer refrayne before all them that stode aboute him/ but commaunded that they shuld goo all out from him/ and that there shuld be no man with him/ w hyle he vttered him selfe vnto his brethern. And he wepte alowde/ so that the Egipcians and the house of Pharao herde it. And he sayde vnto his brethern: I am Joseph: doth my father yet lyue? But his brethern coude not answer him/ for they were abashed at his presence.

And Joseph sayde vnto his brethern: come nere to me/ and they came nere. And he

sayde: I am Joseph youre brother whom ye sold in to Egipte. And now be not grieved therewith / neither let it seme a cruel thinge in youre eyes / that ye solde me hither. For God dyd send me before you to saue lyfe. For this is the seconde yere of deth in the lande / and fyue moo are behynde in which there shall neither be earunge nor herbest.

Wherefore God sent me before you to make prouision / that ye myghte continue in the erth and to saue youre lyues by a greateselyuance. So now it was not ye that sent me hither / but God: and he hath made me father vnto Pharao and lorde ouer all his house / and ruler in all the land of Egipte. Hast you ad good to my father and tell him / this sayeth thy sonne Joseph: God hath made me lorde ouer all Egipte. Come downe vnto me and tarye not / And thou shalt dwell in the londe of Goshan & he by me: both thou and thi childern / and thi childerns childern: and thy shepe / and bestes and all that thou hast. There will I make prouision for the: for there remayne yet v yeres of deth / lest thou and thi household and all that thou hast perish.

Beholde / youre eyes do se / and the eyes also of my brother Ben Jamin / that I speake to you by mouth. Therefore tell my father of all my honoure which I haue in Egipte and of all that ye haue sene / ad make hast and bringe in

father hither. And he fell on his brother Ben Jamis necke & wepte / & Ben Jamin wepte on his necke. And ouer he kysed all his brethren and wepte apon them. And after that / his brethren talked with him. And when the rydnges was come vnto Pharaos house / that Josephes brethren were come / it pleased Pharao well and all his seruantes.

And Pharao spake vnto Joseph: saye vnto thy brethren / this do ye: lade youre bestes ad get you hence / And when ye be come vnto the londe of Canaan / take youre father and youre householdes and come vnto me / and I will geue you the beste of the lande of Egipte / and ye shall eate the fatt of the londe. And commaunded also. This do ye: take charettes with you out of the lande of Egipte / for youre childern and for youre wyues: and drynge youre father and come. Also / regarde not youre stuff / for the goodes of all the londe of Egipte shalve yours.

And the childern of Israell dyd euen so / And Joseph gaue them charettes at the commaundment of Pharao / and gaue them vitayle also to spende by the waye. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue iij. hundred peces of syluer and .v. chaunge of rayment. And vnto his father he sent after the same maner: x. asses laden with good out of Egipte / and .x. she asses laden with corne / bred and meate: to serue his

father by the waye. So sent he his brethren a waye/and they departed. And he sayde vnto them: se that ye fall not out by the waye.

And they departed from Egypte and came in to the land of Canaan vnto Jacob their father/and told him saynge. Joseph is yet a lyue and is gouernour ouer all the land of Egypte. And Jacobs hert wauered/for he beleued the not. And they tolde him all the wordes of Joseph which he had sayde vnto them. But when he sawe the charrettes which Joseph had sent to carie him/then his spirit was reuiued. And Israel sayde. I haue ynough/yf Joseph my sonne be yet alyue: I will goo and se him/yer that I dye.

## The. xlii. Chapter.

**I**srail toke his iourney with all that he had/and came vnto Bersciba and offered offrynges vnto the God of his father Isaac. And God sayde vnto Israel in a vision by nyghte/and called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am that mightie God of thy father/feare not to goo downe in to Egypte. For I will make of the there a great people. I will go downe with y in to Egypte/a I will also bringe the vp agayne/a Joseph shall put his hand upon thine eyes.

And Jacob rose vp from Bersciba. And his sonnes of Israel caried Jacob their father/and

their children and their wyues in the charrettes which Pharaos had sent to carie him. And they toke their cattell and the goodes which they had gotten in the land of Canaan/and came in to Egypte: both Jacob and all his seed with him/his sonnes and his sonnes sonnes with him: his daughters and his sonnes daughters and all his seed brought he with him in to Egypte.

These are the names of the children of Israel which came in to Egypte/ both Jacob and his sonnes: Ruben Jacobs first sonne. The children of Ruben: Hanoch/Pallu/Bezron and Charrin. The children of Simcon: Jemuel/Jamin/Obad/Jachin/Zohar and Saul the sonne of a Cananitish woman. The children of Leui: Gerson/Kahath and Merari. The children of Iuda: Er/Onan/Sela/Pharez and Zerah/ but Er and Onan dyed in the lande of Canaan. The children of Pharez/ Hezron and Ramul. The children of Issachar: Tola/Phuwa Job and Semmon. The children of Sebulon: Sered/Elon and Zabeleel. These be the children of Lea which she bare vnto Jacob in Mesopotamia with his daughter Dina. All these soules of his sonnes and daughters make. xxx. and. vi.

The children of Gad: Ziphion/Haggi/Suni/Ezbon/Eri/Arodi and Areli. The children of Asser: Jemna/Jesua/Jesui/Brya and Sec

rab their sister. And the children of Bria were Heber and Malchiel. These are the children of Silpha whom Laba gave to Lea his daughter. And these she bare unto Jacob in nombre xvi. soules.

The children of Rachel Jacobs wife: Joseph and ben Jamin. And unto Joseph in the lode of Egypte were borne: Manasses and Ephraim which Asnath the daughter of Potiphara priest of On bare vnto him. The children of Ben Jamin: Bela/Becher/Abel/Gera/Naeman/Elhi Ros/Mupim/Gupim and Ard. These are the children of Rachel which were borne vnto Jacob: xiiij. soules all together.

The children of Dan: Husim. The children of Nephthali: Zabezel/Guni/Jezer and Silem. These are the sonnes of Bilha which Laban gave vnto Rachel his daughter/and she bare these vnto Jacob/all together. vij. soules. All the soules that came with Jacob in to Egypte which came out of his loynes (besyde his sonnes wives) were all together. lx. and. vi. soules. And the sonnes of Joseph which were borne him in egypte were. ij. soules: So that all the soules of the house of Jacob which came in to Egypte are lxx.

And he sent Juda before him vnto Joseph that the waye myghte be shewed him vnto Gosan/and they came in to the lande of Gosan. And Joseph made redie his charett and went agaynst Israell his father vnto Gosan/and pre-

sented him selfe vnto him/and fell on his necke and wepte vpon his necke a good while. And Israel sayd vnto Joseph: Nowe I am comen to dye/in somoch I haue sene the/that thou art yet alyue.

And Joseph sayde vnto his brethren and vnto his fathers house: I will goo & shewe Pharao and tell him: that my brethren and my fathers house which were in the lade of Canaan are come vnto me/and how they are shepards (for they were men of cattell) and they haue brought their shepe and their oxen and all that they haue with them. If Pharao call you and are you what youre occupation is/saye: thi seruantes haue bene occupyed aboute cattell/ fro oure chylhode vnto this tyme: both we and oure fathers/that ye maye dwell in the lande of Gosan. For an abhominacyon vnto the Egyptians are all that feede shepe.

## ¶ The. xviij. Chapter.

**A**ND Joseph wet and tolde Pharao and sayde: my father and my brethren their shepe and their beastes and all that they haue/are come out of the lade of Canaan and are in the lande of Gosan. And Joseph toke a paire of his brethren: euen simeon of them/and presented them vnto Pharao. And Pharao sayde vnto his brethren: what is youre occupation? And they sayde vnto Pharao: feeders of shepe are thi seruantes/both we and als so oure fathers. They sayde mo: ouer vnto Pha-

rao: so: to sojorne in the lande are we come/  
for thy seruantes haue no pasture for their shee-  
pe so sore is the famelshment in the lande of Ca-  
naan. Now therefore let thy seruantes dwell in  
the lande of Goshan.

And Pharao sayde vnto Joseph: thy fa-  
ther and thy brethren are come vnto the. The  
lande of Egypte is open before the: In the best  
place of the lande make both thy father and thy  
brotheren dwell: And even in the lond of Gos-  
san let them dwell. Moreover yf thou knowe  
any men of actiuite amonge them / make them  
rulers ouer my cattell: And Joseph brought in  
Jacob his father and sett him before Pharao  
And Jacob blessed Pharao. And Pharao as-  
ked Jacob/ how old art thou? And Jacob sayde  
vnto Pharao: the dayes of my pilgrimage are  
an hundred and xij. yeres. Few and euell haue  
the dayes of my lyfe bene/ and haue not attayn-  
ed vnto the yeres of the lyfe of my fathers in  
the dayes of their pilgrimages. And Jacob bles-  
sed Pharao and went out from him. And Jo-  
seph prepared dwellinges for his father and  
his brethren/ and gaue them possessions in the  
lande of Egypte/ in the best of the lande: eue in  
the lande of Ramses/ as Pharao commaun-  
ded. And Joseph made provision for his fa-  
ther/ his brethren and all his fathers houshol-  
de/ as yonge children are fedd with bread.

There was no bread in all the lande/ for the  
deth was creadige soie: so y<sup>e</sup> l<sup>o</sup>de of Egypte  
a y<sup>e</sup> l<sup>o</sup>de of Canaan/ were famelshyd by y<sup>e</sup> reason

Chapter. xliiij. So. lxiij.  
off deth. And Joseph brought together all y<sup>e</sup>  
money y<sup>e</sup> was founde in y<sup>e</sup> l<sup>o</sup>de of Egypte and of  
Canaan/ for y<sup>e</sup> come which they boughte: & he  
layde vp the money in Pharaos housse.

When money fayled in the l<sup>o</sup>de of Egypte &  
of Canaan/ all the Egyptians came vnto Jo-  
seph and sayde: geue us sustenance: wherfore  
suffrest thou vs to dye before the/ for oure mo-  
ney is spent. Then sayde Joseph: brynge youre  
cattell/ and I will geue yow for youre cattell/ yf ye  
be without money. And they brought their cas-  
tell vnto Joseph. And he gaue them bread for  
horses and shepe/ and oxen and asses: so he fed  
them with bread for all their cattell that yere.

When that yere was ended / they came  
vnto him the next yere and sayde vnto  
him: we will not hyde it from my lorde / how  
that we haue nether money nor cattell for my  
lorde: there is no moare left for my lorde / but  
euen oure bodies and oure landes. Wherfore la-  
rest thou us dye before thyne eyes/ and the lons-  
de to goo to noughte: bye us and oure landes  
for bread: and let both vs and oure landes be  
bonde to Pharao. Geue vs seed: that we may ly-  
ue/ nor dye/ & that the lande goo not to wast.

And Joseph boughte all the lande of Egip-  
te for Pharao. For the Egyptians solde euery  
man his lande because the deth was sore ap<sup>d</sup>  
them: and so the lande became Pharaos. And  
he appoynted the people vnto the cities / from  
one syde of Egypte vnto the other: only the lons-  
de of the Priestes bought he not. For there

\*The blisde was an ordinaunce made by Pharaos for: y<sup>e</sup> \*pre gydes gett astes/that they shulde eate that which was ap poynted vnto them: which Pharaos had geuen fro bearige them wherfore they solde not their londes. with their Then Joseph sayde vnto the folke: beholde biethie con I haue boughte you this daye ad youzelandes tharge to for Pharaos. Take there seed and good some the e churistes las londe. And of the encrease/ye shall geue the fye me of love. re parte vnto Pharaos/and. iiii. partes shalbe you And of the re awne/for seed to some the feld: and for you/ se prestes and them of youre householdes / and for yourre idollis did re childern/to eate. And they answered: Thou dure copas haste saued oure lynes/let vs synde grace in the sige yvetres syghte of my lordes/ and let us be Pharaos ser es leane to vautes. And Joseph made it a lawe ouer the lā crepe vp by de of Egipte vnto this daye: that men must ge hile a lile a ue Pharaos the fyfte parte/excepte the londe of to copasse y the preastes only/ which was not bond vnto greate trees Pharaos.

And Israel dwelt in Egipte: euen in the cos untre of Gofan. And they had their possessions thernin/and they grewe and multiplyed excea thrust y roz dingly. Moreover Jacob lyed in the lande of es of idola Egipte. xviij. yeres/so: that the hole age of Jacob ryffe super was an hundred and. xliij. yere.

When the tyme drew nye/that Israel must dye: he sent for his sonne Joseph and sayde vnto him: Yf I haue founde grace in thy syghte/ put thy hande vnder my thye and deale mercie/ f the with fully ad truly with me/that thou burie me not heir poez in Egipte: but let me lye by my fathers/and eaz

re me out of Egipte/and burie me in their bus be seer bos ryall. And he answered: I will do as thou hast trees and no sayde. And he sayde: swere vnto me: ad he swas thinge grene re vnto him. And than Israel bowed him onto save thea axene co. nre the beddes head. wethy.

## The. xliij. Chapter.

**A**fter these deades/tydiges were broa ught vnto Joseph / that his futher was seke. And he toke with him his u. i. d. sons/ Manasses and Ephraim. Then was it sayde vnto Jacob: beholde/ thy sonne Joseph cometh vnto the. And Israel toke his strengith vnto him/and satt vp on the bedd/and sayde onto Joseph: God all mightie appeared on to me at lus in the lande of Canaan/ ad blessed me/and sayde vnto me: beholde/ I will make the growe and will multiplye the/ and will make a great nombre of people of the/and will geue this lande vnto the and vnto thy seed after y vnto an euclastinge possession. Now therfore thy. ij. sonnes Manasses ad Ephraim which were borne vnto the before I came to the/ in to Egipte/shalbe myne: euen as Ruben and Simons shall they be vnto me And the childern which thou getest after them/ shalbe thine awne: but shalbe callen with the names of their biethern in their inheritaunces.

And after I came from Mesopotamia/ Rabel dyed ap on my hande in the lande of Canaan/by the waye: when I had but a feldes bies

de to god vnto Ephraim. And I buried her there in y waye to Ephraim which is now called Bethlehem.

And Israel behelde Josephes sonnes & sayde: what are these? And Joseph sayde vnto his father: they are my sonnes/which God hath geuen me here. And he sayde: brynge them to me/and let me blesse them. And the eyes of Israel were dymme for age/so that he coude not see. And he broughte them to him/and he kysed them and embraced them. And Israel sayde vnto Joseph: I had not thoughte to haue sene thy face/and yet loo/God hath shewed it me and al so thy seed. And Joseph toke them awaye from his lappe/and they fell on the grounde before him.

Then toke Joseph them both: Ephraim in his ryghte hande towards Israels left hande and Manasses in his left hande/towards Israels ryghte hande/and brought them vnto him. And Israel stretched out his righte hande and layde it upon Ephraims head which was the younger/and his left hande upon Manasses head/ crossinge his handes/for manasses was the elder. And he blessed Joseph saynge: God before whome my fathers Abraham and Isaac dyd walke/and the God which hath sedd me all my life longe vnto this daye/ And the angel which hath deliuered me fro all euill/blesse these laddes: for they maye be called after my name/and after my father Abraham and Isaac/and that they maye growe and multiplie ap

the erth.

When Joseph sawe that his father layd his ryghte hande upon the heade of Ephraim / it displeased him. And he lifte vpp his fathers hande/to haue removed it from Ephraims head vnto Manasses head/and sayde vnto his father: Not so my father/for this is the eldest. Put thy right hande upon his head. And his father wold not/ but sayde: I knowe it well my sonne/ I knowe it well. He shalbe also a people and shalbe great. But of a troth his younger brother shalbe greater than he / and his seed shall be full of people. And he blessed them saunge. At the ensample of these / the Israelites shall blesse and saye: God make the as Ephraim and as Manasses. Thus sett he Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde / I dye. And god shalbe with you and bringe you agayne vnto the land of youre fathers. Moreover I geue vnto the / a porcyon of lande aboue thy brethren/which I gatt out of the handes of the Amorites with my swerde and wyth my bowe.

**A**nd Jacob called for his sonnes and sayde: come together/ that I maye tell you what shall happē you in the last dayes. Gather you together and heare ye sonnes of Jacob/and perken vnto Israel youre father.



xlj. Chapter

Ruben/thou art myne eldest sonne/my myghte and the begynnyng of my strength/ chesef in receayng and chesef in power. As vnstable as water wast thou: thou shalt therefore not be the chesef/for thou wenst vp opo thy fathers bedd/ and than defyledst thou my couche with goynge vppe.

The brethren Simeon and Leui/weaponed instruments/are their weapons. In to their secrettes come not my soule/and vnto their congregation be my honoure not coupled: for in their wrath they slewe a man/ and in their selfewill they houghed an oxe. Cursed be their wrath for it was stronge/and their fearnes for it was cruell. I will therefore deuyde them in Jacob/ & scatter them in Israel.

Juda/thy brethren shall prayse the/ & thine hande shalbe in the necke of thyne enemies/ & thy fathers children shall stoupe vnto the. Juda is a lions whelp. fro spoyle my sonne thou art come an hie: he layde him downe and couched himselfe as a lion/ and as a lionesse. Who dare steere him vp? The sceptre shall not departe from Juda/ nor a ruelar from betwene his legges/ vntill Silo come/ vnto whome the people shall heken. He shall bynde his sole vnto the vine/ and his asses colt vnto the vyne braunches/ ad shall wash his garment in wyne and his mantell in the bloud of grapes/ his eyes are rounder than wyne/ ad his teeth whiter then mylke.

xlj. Chapter.

So. l. xiiij.

Zabulon shall dwell in the haue of the see and in the poorte of shippes/ & shall reache vnto Sidon.

Issachar is a stronge asse/ he couched him downe betwene .ii. borders/ and sawe that rest was good and the lander that it was pleasant/ and bowed his shulder to beare/ and became a seruaunte vnto tribute.

Dan shall iudge his people/ as one of the tribes of Israel. Dan shalbe a serpent in the waye/ and an edder in the path/ and bite the horse heles/ so y his ryder shall fall backward. After thy sauynge loke I A OR de.

Gad/men of warre shall invade him. And he shall turne them to flyghe.

Asser cometh fast bired/ and he shall geue pleasures for a kynge.

Neptali is a swyft hynde/ ad geueth goodly wordes.

That florishynge childe Joseph/ that flourishynge childe and goodly vn to the eye: the daughters come forth to bere ruel. The shoters haue ennyed him and chyd with him ad hated him/ and yet his bowe bode fast/ & his armes and his handes were stronge/ by the handes of the myghtye God of Jacob: out of him shall come an herde in a stone in Israel. The fathers God shall helpe the/ & the almyghtie shall blesse the with blessinges from heauen aboue/ and with blessinges of the water that lieth vnder/ & with blessinges of the bestes & of the wombes

The blessinges of thy father were stronger: euen as the blessinges of my elders/after the desyre of the biest in the worlde/ and these blessinges shall fall on the head of Joseph/ and on the toppe of the head of him y was separat from his brethern.

Ben Jamin is a raueshyng wolfe. In the mornyng he shall deuoure his praye/ and at nyght he shall deuoure his spoyle.

All these are the xij. tribes of Israel/ & this is that which their father spake vnto them when he blessed them/ eury man with a severall blessing. And he charged them and sayde vnto them. I shall be put vnto my people: se that ye burye me with my fathers in the caue that is in the felde of Ephron the Hethyte/ in the double caue that is in the felde before Mamre in the lande of Canaan. Which felde. Abraham boughte of Ephron the Hethite for a possession to burye in. There they buriede Abraham and Sarah his wyfe/ there they buriede Isaac & Rebekah his wyfe. And there I buriede Leah: which felde & the caue that is therein/ was boughte of the children of Heth.

When Jacob had commaunded all that he wold vnto his sonnes/ he plucked vp his feet aspon the bedd and dyed/ and was put vnto his people. And Joseph fell aspon his fathers face/ and wepte aspon him/ and kysed him.

The. l. Chapter.

**A**nd Joseph commaunded his seruantes that were Phisicians/ to embawme his father/ and the Phisicians embawmede Israel. xl. dayes lōge/ for so lōge doth y embawminge last/ & the Egyptians berepte him. lxx. dayes.

And when the dayes of wepyng were ended/ Joseph spake vnto y house of Pharaosayinge: If I haue founde fauoure in youre eyes/ speake vnto Pharaos and tell him/ how that my father made me swere and sayde: loo/ I dye/ se that thou burye me in my graue which I haue made me in the lande of Canaan. Now therfore let me goo and burye my father/ and thā wilt I come agayne. And Pharaos sayde/ goo and burye thy father/ accordyng as he made the swere.

And Joseph went vp to burie his father/ and with him went all the seruantes of Pharaos that were the elders of his house/ and all y elders of Egypt/ and all the house of Joseph and his brethern & his fathers house: only their children & their shepe and their cattell lefte they behinde them in the lande of Goshan. And there went with him also Charettes and horsemen: so that they were an exceeding great companye.

And when they came to y feld of Atad beyonde Jordane/ there they made great & exreas

I. Chapter.

Dinge fore lamentaciō. And he morned for his father. viij. dayes. When the inhabiteurs of the lande the Cananytes sawe the moodyng in y<sup>e</sup> felde of Atrad/they saide: this is a greate moor nyngewhich the Egyprians make. Wherfore y<sup>e</sup> name of the place is called Abelmizraim/ as hich place lyeth beyonde Jordane. And his sonnes dyd vnto him accordyng as he had commaunded them.

And his sonnes caried him in to the land of Canaan and buried him in the double caue whiche Abraham had bought with the felde to be a place to burye in/ of Ephron the Hethite before Mamre. And Joseph returned to Egypte agayne and his brethern/ and all that went up with him to burye his father/ as sone as he had buried him.

Whē Josephs brethern sawe that their father was deade/they sayde: Joseph myghtie fortune to hate us and rewarde us agayne all the euell which we dyd vnto him. They dyd therfore a commaundment vnto Joseph sayng: thy father charged before his deeth sayng. This wiſe say vnto Joseph/so: geue I praye the the trespase of thy brethern & their synne/for they rewarded the euell. Now therefore we praye the/so: geue the trespase of the seruauntes of thy fathers God. And Joseph wepte when they spake vnto him.

And his brethern came ad fell before him and sayde: beholde we be thy seruauntes. And

I. Chapter.

So lxxvi.

Joseph sayde vnto them: feare not/for am not vnder god: Ye thought euell vnto me: but God turned it vnto good to bringe to passe/as it is this daye/cuen to saue moche people a lyue. Feare not therefore/for I will care for you and for youre children/ and he spake kyndly vnto them.

Joseph dwelt in Egypte and his fathers house also/ ad lyued an hundred & x. yere. And Joseph sawe Ephraims children/ eue vnto the thyrde generation. And vnto Machir the sonne of Manasse were children borne/ & satt on Josephs knees.

And Joseph sayde vnto his brethern: I die And God will surely vssett you and bringe you out of this lande/ vnto the lande which he swa re vnto Abraham/ Isaac and Jacob. And Joseph toke an ooth of the children of Israel ad sayde: God will not faile but vssett you/ se therefore that ye carye my boones hence. And

so Joseph dyed/ when he was an hundred and. x. yere olde.

And they embalmed him

and

put him in a chest in Egypte.

The end of the first booke of Moses.

## ¶ A table expoundinge certey- ne wordes

2(b)edh/ tender father/ o: as some will/ boz  
we the knee.

2(re)g/ a shippe made flatte as it were a chest  
o: a cofer.

Bisse: fyne whyte/ whether it be silke o: linen.

Blesse: goddes blessinges are his gistes/as in  
the firste chaptr: he blessed them saying: growe &  
multiplye & haue dominion &c. And in the.ii.  
chaptr: he blessed Noe & his sonnes & gaue the  
dominio over all beestes & authoyte to cate the  
And god blessed Abrahā with carell ad other  
ryches. And Jacob desired Esau to receaue y  
blesinge which he brought him/ y is the preas-  
sent & giste. God blessed the. vii. daye/ y is/ ga-  
ue it a prehemynence y men shuld rest therein  
from bodily labour & lerne to know the will of  
god & his lawes & how to worke their workes  
godly all the weke after. God also blesseth all  
nations in Abrahams seed/ that is/ he turneth  
his loue & fauoure vnto the and geueth the his  
spuete and knowledge of the true waye/ ad lust  
and power to walke therein/ and all for chisties  
sake Abrahams sonne.  
Eain/ so is it witen in Hebrue. Notwistōdin-  
ge whether we call him Cain or cam it maketh  
no matter/ so we vnderstonde the meaninge.

Euery lande hath his maner / that we call  
Then the welshemen call Euan: the douch  
hāce. Soch differēce is betwene the Ebrue/ gre-  
ke and laren: and that maketh them that trans-  
late out of the ebrue varye in names from them  
that translate out of laren o: greke.

Curse: Goddes curse is the takynge awaye of his  
benefytes. As god cursed the erth and made it  
baren. So now hunger/ derth/ warre/ pestilens-  
ce and soch like are yet ryght curses and sig-  
nes of the wrath of God vnto the vnbeleuers:  
but vnto them that knowe Christ/ they are ver-  
ry blessinges and that wholsome crosse & true  
purgato:ye of oure flesh/ thorow which all must  
go that will lyeu godly ad be saued: as thou res-  
adest Mar. v. Blessed are they that suffre per-  
secution for rightewesnes sake. &c. And hebre-  
wes. xi. The lorde chastyseth whom he loveth  
and scourgeth all the children that he receaueth.

Eden: pleasure

Firmament: the skye

Fayth is the belevinge of goddes promesses &  
a sure trust in the goodnesse and truth of god.  
Which faith iustifyeth Abrahā gene. xv. and  
was the mother of all his good workes which  
he afterward did. For faith is the goodnesse of  
all workes in the sight of God. Good workes

are thinges of godes comaundemēt wrought  
in faith. And to sow a shewe at the commaun-  
dement of god to do thy neyghboure service  
withall/with faith to be saved by Christ(as god  
promyseth vs.) is moche better thē to bilde an ab-  
bay of thine awne imagination/trussinge to be  
saved by the sayned wo:kes of hypocrites. Jas  
cob robbed Laban his uncle: Moses robbed  
the Egyptians: And Abrahā is aboute to slee  
and burne his awne sonne: And all are holye  
wo:kes/ because they were wrought in fayth  
at godes commaundement. To siele/robbe and  
murther are no holye wo:kes before worldly  
people: but vnto them that haue their truste in  
god: they are holye when god commaundeth  
them. What god commaundeth not getteth no  
reward with god. Holy wo:kes of mens ima-  
gination receaue their rewarde here / as Christ  
testifyeth Math. vj. How be it of fayth & wo:ks  
I haue spoken abundantly in manimon.  
Let him that desyreth more seeke there.

Grace: fauoure/2/o Doe founde grace / that is  
to saye fauoure and love.

Zam and Cam all one.

Jehovah is godes name/nether is any crea-  
ture so called. And it is as moche to saye as one  
that is of him self and dependeth of no thinge.  
Moreover as oft as thou seist **LORD** in gres

at letters(excepte there be any erreure in the pre-  
tinge) it is in hebrewe Jehovah/thou that arte  
o: he that is.

Marshall/in hebrewe he is called Sar tabaim/  
as thou woldest saye/lorde of the slaughtermen  
And though that Tabaim be take for cofes in  
many places/for the cofes did sle the beastes  
thē selues in those dayes: yet it may be taken for  
them that put men to execution also. And that  
me thought it shuld here best signifye in as  
moche as he had the oversight of the kinges pres-  
son and the kinges prisoners were they neuer  
so great mē were vnder his custodye. And ther-  
fore I call him cheffe marshall an officer as  
is the lefeienawnte of the coure/o: master of the  
marshalsye.

Slyme was their moner. xi. Chapter/And sly-  
me putes. xiiij. chapter: that slyme was a fatten-  
nesse that osed out of the erth lyke vnto tarre/  
And thou mayst call it cement/ if thou wilt.

Siloh after some is as moche to saye as sent/ &  
after some happie/ and after some it signifyeth  
Messias/ y is to saye annoynted and that we  
call Christe after the greke worde. And it is a  
prophecie of Christ: for after y all y other tri-  
bes were in captiuite & their kyngdom destroy-  
ed/ yet the tribe of Juda had a ruler of the sa-  
methloud/ open vnto the comyng of Christ.

And aboute the cominge of Christ the Romayns conquered them/and the Emperoure gaue the kyngdom of tribe Juda vnto Herode which was a straunger/euen an Edomite of the generation of Esau.

Testamēt here/is an appoyntemēt made betwene god and mā / and goddes promyses. And sacramēt is a signe representinge such an appoyntment and promyses: As the raynebowe representeth the promise made to Noe/that god will no more drowne the worlde. And circumcision representeth the promyses of god to Abraham on the one syde/and that Abraham and his seed shuld circumcise and cut off the lustes of their fleshe/on the other syde/to walke in the wayes of the lord: As baptyme which is come in the roume thereof now signifyeth on the one syde/how that all that repent and beleue are washed in Christes blood: And on the other syde/how that the same must quench and drowne the lustes of the flesh/to follow the steppes of Christ.

There were tyrantes in the erth in those dayes/for the sonnes of god save the daughters of men. &c. The sonnes of god were the prophetes childerne/which (though they succeded there fathers) fell yet from the right waye/and thorow falschod of hypocrysye subdued the world vnder them and became tyrantes/As the success

ours of the apostles haue played with vs.

Vapor/a derymiste / as the smoke of a sethyng pot.

To walke with god is to lyve godly and to walke in his commaundementes. Enos walked with god and was no moare sensible: that is/ he lyved godly and dyed/ God toke him a wyfe: that is/ god hyd his bodye/as he did Moses and Arons : lest haplye they shuld haue made an Idoll of him/for he was a greaſt preacher and an holye man.

Zaphnath paenea / wordes of Egypte are they (as I suppose) and as moche to saye: as a man to whom secreete thinges be opened/or an expounder of secreete thinges as some enterprete it.

That Joseph brought the egyptians in to such subiection wold seme vnto some a very cruell deade: how be it it was a very equall waye. For they payde but the fiftie parte of that that grew on the grounde. And therewith were they quyt of all duectyes/both of rent/custome/tribute & toll. And the kinge therewith founde them lordes and all ministres and defended them. We now paye half so moche vnto the prestes only/ besyde their other craftye exactions. Then paye we rent yerdly/though there grow never so little on the grounde/ And yet when the kinge cal

lest paye we neuer the lesse. So that if we lo-  
ke indifferently/their condition was easier the  
oures/and but even a very indifferēt waye/ both  
for the comen people and the kynge also.  
Se therefore that thou loke not on the ensam-  
ples of the scripture with wordly eyes: lest thou  
preferre Cain before Abel/Ismael before Isa-  
ac/Esau before Jacob/Ruben before Ju-  
da/Sarah before Pharez/Manas-  
ses before Ephraim. And es-  
tablish the worst before the  
best/as the manner  
of the world  
beis.

Printed at Malborow in the lan-  
de of Hesse/by me Hans Luffe/  
the yere of oure Lorde. M.  
CCCC. xix. the. xviij.  
dayes of Janu-  
ary.

A PROLO  
GE IN TO THE SECON  
de booke of Moses called  
Exodus.



10 I  
**O**F the preface vppō Genesis mayst thou vnderstonde how to behaue thi self in this boke also ād ī all other bokes of the scripture. Cleaue vnto the texte and playne storye and endeouore thi self to serch out the meaninge of all that is described therein and the true sense of all maner of speakynges of the scripture. of proverbes, similitudes ād borrowed speech, wherof I entreated in the ende of the obedience, and beware of sotle allegories. And note euery thinge earnestly as thinges partayninge vnto thyne awne herte and soule. For as god vsed hym self vnto them of the old testament, even so shall he vnto the worldes ende vse him self vnto vs which haue receaved his holye scripture ād the testimonye of his sonne Iesus. As god doeth all thinges here for them that beleve his promises and herken vnto his commaundmentes and with patience cleaue vnto him and walke with him: euen so shall he do for vs, yf we receaue the witnesse of Christ with a stronge faith and endure patiently folowinge his steppes. And on the other syde, as they that fell from the promises of god thorow vnbellefe and from his lawe and ordinance thorow impacience of their awne lustes, were for saken of god ād so perished: euen so shall we as many as do lyke wyse and as

manye

10 T  
manye as mock with the doctrine of christ and make a cloke of it to lyue fleshye ād to folow oure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ād brought into desperacion, he then fulfilleth his promises, and that by an abiecte and a castawaye, a despised and a refused person: ye and by awaye impossible to beleue.

The cause of all captiuite of goddes people is this. The worlde ever hateth them for their fayth and trust which they haue in god: but ī vayne vntill they falle frō the fayth of the promyses ād love of the lawe ād ordinance of god, and put their trust in holy deades of their awne findinge and live all together at their awne lust and pleasure without regard of god or respecte of their neyghboure. Then god forsaketh vs and sendeth vs in to captiuite for oure dishonouringe of his name and despisinge of oure neyghboure. But the world persecuteth vs for oure faith in christ only (as the pope now doeth) ād not for oure wicked livinge. For in his kyngdome thou maist quietly ād with licēce ād vnder a protectiō doo whatsoeuer abhominatiō thi herte lusteth: but god persecuteth us because we abuse his holye testament, ād because that whē we knowe the truth we folowe it not.

Note

Note also the mightye hand of the Lorde how he playeth with his aduersaries and provoketh the and sturreth the vpp a litle and a litle, and deliuereth not his people in an houre: that both the paciēce of his electe and also the worldly witte and wilye policie of the wicked wherewith they fight agaynst god, might appeare.

Marke the longesufferinge and softe paciēce of Moses and how he loveth the people and is euer betwene the wrath of god and the and is readye to lyue and dye with the and to be put out of the booke that god had writen for their sake (as Paule for his brothren Roma. ix.) and how he taketh his awne wronges pacientlie and never avengeth him self. And make not Moses a figure of Christ with Rechabab: but an ensample vnto all princes and to all that are in autorite how to rule vnto goddes pleasure and vnto their neyghbours proficte. For there is not a perfecter lyffe in this world both to the honour of god and profytte of his neyghboure nor yet a greater crosse, the to rule christenlye. And of Aaren also se that thou make no figure of christ vntill he come vnto his sacrifice, but an ensample vnto all preachers of goddes worde, that they adde nothinge vnto goddes worde or take ought therfro.

Note also how god sendeth his promise to  
the

the people and Moses confermeth it with miracles and the people beleue. But when temptation cometh they falle into vnbeleffe and few byde standinge. Where thou seest that all be not christe that wilbe so called, and that the crosse trieth the true fro the fayned: for yf the crosse were not Christ shuld haue disciples ynowe. Whereof also thou seest what an excellent gifte off god true fayth is, and impossible to be had without the sprete of god. For it is aboute all natural power that a man in tyme of temptation when god scorgeth him shuld beleue then stedfastlye how that god loveth him and careth for him and hath prepared all good thinges for him, and that that scorginge is as earnest that god hath electe and chose him.

Note how oft Moses sturreth the vpp to beleue and to trust in god, puttinge the in remembrance alwaye in tyme of temptation of the miracles and wonders which god had wrought before tyme in their eyght. How diligently also forbiddeth he al that might withdrawe their hartes from god: to put nought to goddes word: to take nought therfro: to do only that which is right in the syght of the Lorde: that they shuld make no maner image to knele doune before it: ye that they shuld make no nealtar of hewed stone for feare off images:  
to see

to see the hethen Idolatres utterly ad to destroye their Idolles ad cutte doune their groves where they worshipped: And that they shulde not take the daughters of them vnto their sonnes, nor geue their daughters to the sonnes of them. And that whosoeuer moued any of the to worshuppe false goddes, how so euer nye of kynne he were, they must accuse him ad bryng him to deth, ye and wheresoeuer they hard of mā, womā or citeye that worshipped false goddes, they must see the ad destroye the cite for ever ad not bild it agayne. And all because they shuld worshuppe nothinge but God, nor put confidence in any thinge faue in his word Yee and how warneth he to beware of witchcraft, sorcery, inchauntment, negromantie ad all craftes of the deuell, ad of dreamers, soothsayers and of myracle doers to destroye his worde, and that they shulde suffer none such to lyue,

Thou wilt happilye saye, They tell a man the truthe. What then? God will that we care not to knowe what shall come. He will haue vs care only to kepe his commaundementes and to commytte all chaunces vnto him. He hath promysed to care for vs and to kepe vs from all euill. All thinges are in his hande, he can remedye all thinges and wil for his truthes sake, yf we praye him. In his promyses only will he haue vs trust ad there rest ad to seeke

no farther.

How also doth he prouoke them to loue, euer reherfyng the benefites of God done to them allready and the godly promyses that were to come? And how goodly lawes of loue geueth he? to helpe one another: and that a man shuld not hate his neyghboure in his harte, but loue him as him self, Leuitici. xix. And what a charge geueth he in euery place over the poore and neadye: over the straunger frendlesse ad wedowe? And when he desyareth to shew mercye, he reherfeth with all, the benefites of God done to them at their neade, that they myght see a cause at the lest waye in God to shew mercye of very loue vnto their neyghbours at their neade.

Also there is no lawe so simple in apperauence thorow out all the fīue booke of Moses, but that there is a greate reason of the makynge therof if a man serch diligently. As that a man is forbyd to seth a kynd in hys mothers milke, moueth vs vnto compassyon and to be pityefull, As doth also that a man shall not offer the syre or dame and the yonge both in one daye Leuitici. xxij. For it myght seme a cruell thing in as moch as his mothers milke is as it were his bloude, wherfore god will not haue him sod therein: but will haue a man shewe curtesye

tesye vppon the very beastes: As in another place he commaundeth that we mofell not the mouth of the oxe that treadeth oute the corne (which maner of thresshinge is vsed in hote contrees) and that because we shuld moch rather not grudge to be liberall and kynde vnto mē that do vs service. Or happye God wold haue no soch wanton meate vsed among hys people. For the kyd of it self is noryshinge and the goates milke is restaurerye, and both to gether myght be to rancke and therefore forbodē or some other like cause therewas.

Of the ceremonies, sacrifices and tabernacle with all his glorie and pompe vnderstōde, that they were not permitted only, but also commaunded of God to lead the people in the shadowes of Moses and night of the old testamēt, vntyll the light of christ and daye of the new testamēt were come: As children are ledde in the phantasies of youth, vntyll the discretiō of māis age become vppon them. And all was done to kepe them from idolatrye. The tabernacle was ordered to the entent they might haue a place appoynted them to do their sacrifices openly in the syght of the people and namelye of the preastes which wayted therō: that it might be sene that they dyd all thīge acordīg to gods word, and not after the Idolatrye of their awne  
 imagi

imaginacion. And the costlineffe of the tabernacle and the bewtye also pertayned thereunto, that they shuld se nothinge so bewtifull amonge the hethē, but that they shuld se more bewtifull and wonderfull at home: because they shuld not be moued to folowe them. And in like maner the diuers facions of the sacrifices and ceremonies was to occupye their mindes that they shuld haue no lust to folow the hethē: and the multitude of them was, that they shuld haue so moch to do in kepinge thē that they shuld haue no leysure to ymagine other of their awne: yee and that gods word might be by in all that they dyd, that they might haue their fayth and trust in God, which he can not haue, that ether foloweth his awne inuencion, or tradicions of mēnes makynge wyth out Gods word.

Finally God hath two testaments: the old and the newe. The old testament is those temporall promyses which God made the childrē of Israel of a good londe and that he wolde defende them, and of welth and prosperyte and of temporall blessinges of whiche thou rearest ouer all the lawe of Moses, But namelye Leuitici. xxvj. And Deuteromij. xxviii. and the avoydunge of all threateninges and curses off which thou rearest lyke wyse everye where. but specyallye in the two places aboue reherfed,  
 and

and the avoydinge of all punyſhmēt ordered for the transgreſſers of the lawe.

And the old testamēt was bilt all to gether vppō the kepinge of the lawe and ceremonyes and was the reward of kepinge of the in this liffe only, and reached no further then this liffe and this world, as thou readeſt leui. xviij. a mā that doth them shall live there in which text Paule reherſeth Rom. x. and Gala. iij. That is, he that kepeth them shall haue this liffe glorious accordinge to all the promises and blessings of the lawe, and shall avoyde both all temporall punishment of the lawe, with all the threatenings and cursings also. For nether the lawe, euen of the .x. cōmaundmentes nor yet the ceremonies iustified in the herte before god, or purified vnto the life to come. Inſomuch that Moſes at his deeth euen. xl. yere after the lawe and ceremonyes were geuen complayneth sayenge: God hath not geuen you an hart to vnderſtonde, nor eyes to ſee, nor eares to heare vnto this daye. As who should saye, god hath geuen you ceremonies, but ye know not the vse of them, and hath geuē you a lawe, but hath not wryten it in youre hartes.

Wherefore serveth the lawe then, yf it geue vs no power to do the lawe? Paule answereth the, that it was geuen to vtter synne onely and to make

to make it appere. As a corosye is layde vnto an old ſore, not to heale it, but to ſtere it vp and to make the diſeaſe a lyve, that a mā might ſeele in what ioperdy he is and how nye deeth and not aware, and to make awaye vnto the healinge playſter. Euē ſo ſayth Paule Gala. iij. The lawe was geuen becauſe of transgreſſiō (that is, to make the synne alyve that it might be felt and ſene) vntill the ſeed came vnto whom it was promiſed: that is to ſaie, vntill the childern of fayth came, or vntill Chriſt that ſeed in whom god promiſed Abrahā that all nations of the worlde ſhould be bleſſed, came. That is, the lawe was geuē to vtter synne, deeth damnatiō and curſe, and to dryve vnto Chriſt in whō for geuenesse, life, iuſtifyinge and blessings were promiſed, that we might ſee ſo greate love of god to vs ward in chriſt, that we hēceforth overcome with kindneſſe might love againe and of love kepe the cōmaūdmētes. So now he that goeth aboute to quiette his cōſciēce and to iuſtifie him ſelf with the lawe, doth but heale his wondes with ſreatige coreſyes. And he that goeth aboute to purchaſe grace with ceremonies, doth but ſucke the alepope to quēch his thirſt, in as moch as the ceremonies were not geuē to iuſtifie the herte, but to ſignifie the iuſtifyinge: and forgeuenesse that is in chriſtes bloude

Of the

Of the ceremonies that they iustifie not, thou readest. E. brues. x. It is impossible that synne shuld be done awaye with the bloud of oxen and gootes. And of the lawe thou readest. Gala. iij. Yf there had bene a lawe geuen that coude haue quykened or geuen liffe, then had righteousness or iustifyinge come by the lawe in dede. Now the lawe not only quykeneeth not the harte, but also woundeth it with conscience of synne and ministreth deeth and damnacion vnto her. iij. Corin. iij. so that she must needs dye and be damned excepte she finde other remedy, so farre it is of that she is iustified or holpe by the lawe.

The newe testament is those cuerlastinge promyses which are made vs in christ the Lord thorow out all the scripture. And that testament is bylt on faith and not on workes. For it is not sayde of that testament he that worketh shall lyue: But he that beleueth shall lyue, as thou readest. Ioan. iij. God so loued the worlde that he gaue his only begore sonne that none which beleue in him shuld perish but haue cuerlastinge lyfe.

And when this testament is preached and beleued, the sprete entreth the harte and quykeneeth it, and geueth her lyfe and iustifieth her. The sprete also maketh the lawe a lyuely thing  
in the

In the herte, so that a man bringeth forth good workes of his awne acord without compulsion of the lawe, without feare of threateninges or cursinges: yee and without all maner respecte or loue vnto any temporal pleasure, But of the very power of the sprete receaved thorow faith, As thou readest. Ioan. i. He gaue them power to be the sonnes of God in that they beleued on his name. And of that power they worke: so that he which hath the sprete of christ is now no moare a childe: he nether learneth or worketh now any longer for payne of the rodde or for feare of boogges or pleasure of apples, But doth althinges of his awne courage As christ sayeth. Ioan. vij. He that beleueth on me shall haue riuers of lyuinge water flowinge out of his belye. That is, All good workes and all gistes of grace springe out of him naturallye and by their awne accorde. Thou neadest not to wrest good workes out of him as a man would wringe yeruce out of crabbes: Nay they flow naturally out of him as springes out off hilles or rockes.

The newe testament was euer, euē from the beginning of the world. For there were alwaye promyses of Christ to come by faith in which the promyses the electe were then iustified inwardly

inwardly before God, as outwardly before the world by keepyng of the lawe and ceremonies

And in conclusyon as thou seyst blessinges or cursynges folow the keepyng or breakyng of the lawe of Moses: euē so naturally do blessinges or cursynges folow the breakyng or keepyng of the lawe of nature, out of which spryng all oure temporall lawes. So that whē the people kepe the temporall lawes of their lond temporall prosperite and all maner of soch temporall blessinge as thou readest of in Moses doo accompanye them and fall vpon them.

And contrarywys when they synne unpunished, and whē the rulars haue no respecte vnto naturall equyte or honestye, thē God sendeth his curses amonge thē, as hungre, derth, moren banyng, pestilēce, warre, oppressyon with straunge and wonderfull diseases and newekyndes of misfortune and euell lucke,

Yf any mā axe me, seying that faith iustificth me why I worke? I answere loue cōpelleth me. For as lōge as my soule fealeth what loue god hath shewed me in Christe, I can not but loue god agayne and his will and cōmaūdmētes and of loue worke them, nor cā they seme hard vnto me. I thinke not my self better for my workyng, nor seke heuē nor an hyer place in heuē because of it. For a christē worketh to make his

ke his weake brother perfecter, and not to seke an hier place in heuē. I cōpare not my self vnto him that worketh not: No, he that worketh not to daye shall haue grace to turne and to worke tomorrow, and in the meane ceason I praye for him. Yf I had wrought the wil of god these thousande yeres, and another had wrought the will of the deuill as long and this daye turne and be as well willinge to suffre with Christ as I, he hath this daye ouertaken me and is as farre come as I, and shall haue as moche rewarde as I. And I enuye him not, but reioyce most of all as of loste tresure founde. For yf I be of god, I haue this thousand yere sofred to wyne him for to come and prayse the name of God with me: this M. yeres I haue prayed sorrowed, longed, syghed and sought for that which I haue this daye founde, and therefore reioyse with all my myght and prayse God for his grace and mercy.

**A** Lbe, a longe garment of white linnen.

**A** Arcke, a cofer or cheste as oure shrynes saue it was flatte, and the sample of oure shrynes was taken thereof.

**B**oother, an housse made of bowes.

**E**rethlappe or brestflappe, is soche a flappe as thou seist in the brest of a cope.

**C**onsecrate, to apoynte a thinge to holy vses.

**D**edicate, purific or sanctific.

Ep̄hod, is a garment somewhat like an amyce,  
saue the armes came thorow ad it was gird to.  
Geeras, in weyght as it were an englysh halff  
penye or somewhat more.

Hevecoffringe because they were hoven vp be-  
fore the Lorde.

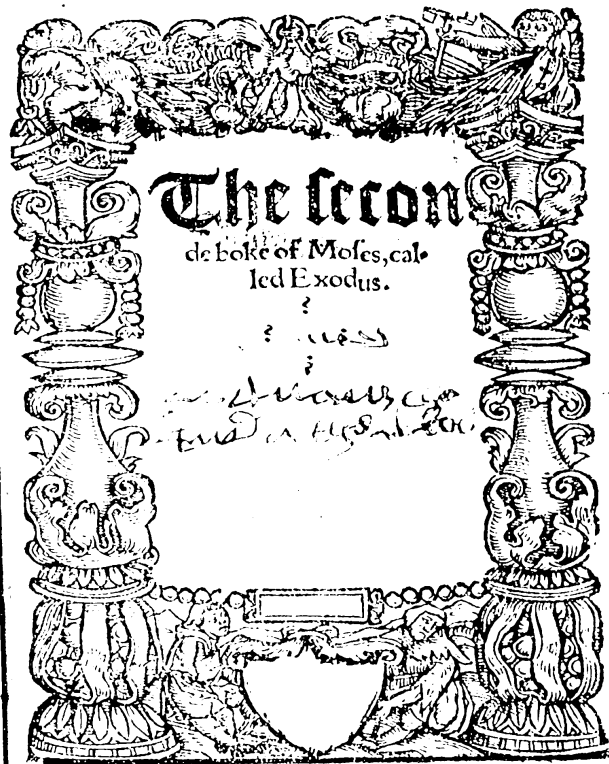
Houſe, he made the houses: that is, he made a  
kynred or a multitude of people to springe  
out of them: as we ſaye the house of Dauid for  
the kinred of Dauid.

Peaccoffringe: offeriges of thākesgeuige of de-  
uotiō, ad not for cōſciēce of sinne ad trespāce.

Polute, defyle ¶ Reconcyle, to make at one  
and to bringe in grace or fauoure.

Sanctefie to clese ad purifie, to apointe a thin-  
ge vnto holie vses and to seporate frō vnclene  
ad vnholye vses. ¶ Sanctuarie, a place halowed  
and dedicate vnto god. ¶ Tabernacle, an hou-  
se made tentwise, or as a pauilion.

Tunicle, moch like the vppermost garmēt of  
the deake. ¶ Wauecoffringe, because they were  
waue in the preastes hādes to diuers quarters.  
Worshuppe: by worshuppinge whether it be  
in the old testamēt or the newe, vnderstōd the  
bowenge of a mans self vppon the grounde:  
As wec oſtymes as we knele in oure prayers  
bowe oure selues ad lye on oure armes ad han-  
dles with oure face to the grounde.



## The second

booke of Moſes, cal-  
led Exodus.

Printed in London  
by Iohn Iaggard, Printer  
to the Kings Highnesse



¶ The seconde boke of Moses  
called Exodus.

¶ The first Chapter.



These are the names of  
the children of Israel,  
which came to Egip-  
te with Iacob / euery  
man with his houshol-  
de: Rubẽ, Simeon, Le-  
ui, Iuda, Isachar, Zabu-  
lon, Beniamin, Dan,  
Neptali, Gad and Aser. All the soules that ca-  
me out of the loynes of Iacob, were. lxx. and  
Ioseph was in Egip̃te all redie. when Ioseph  
was dead and all his brethern and all that ge-  
neration: the children of Israel grewe, encrea-  
sed. multiplied and waxed enceedinge mygh-  
tie: so that the lande was full of them.

Then there rose vp a new kynge in Egip̃-  
te which knewe not Ioseph. And he sayde vn-  
to his folke: beholde the people of the childrẽ  
of Israel are moo and mightier than we. Come  
on, let vs playe wisely with them: lest they mul-  
tiplic, and then (yf there chaunce any warre)  
they ioyne them selues vnto oure enemies and  
fyghte ageynst vs, and so gete them out of the  
lande.

A. ij. And

# I. Chaptre.

And he sette taskemasters ouer them, to kepe them vnder with burthens. And they bylde vnto Pharao treasurecities : Phiton and Ramesses. But the more they vexed the, the moare they multiplied and grewe: so that they abhorred the childre of Israel. And the Egypciāns helde the children of Israel in bondage without mercie, and made their lyues bitter vnto them with cruell labour in claye and bricke, and all maner worke in the felde, and in all maner of service, which they caused the to worke cruelly.

And the kynge of Egypte sayde vnto the midwiues of the Ebrue women, of which the ones name was Ziphra and the other, Pua: when ye midwiue the women of the Ebrues and se in the byrth tyme that it is a boye, kyll it. But yf it be a mayde, let it lyue. Notwithstonding the midwiues feared God, and dyd not as the kynge of Egypte commaunded them: but sauēd the menchildern.

The kynge of Egypte called for the midwiues and sayde vnto the: why haue ye delt on this maner and haue sauēd the menchildern? And the midwiues answered Pharao, that the Ebrues women were not as the women of Egypte: but were sturdie women, and were deuoted yf the midwyties came at them. And God therfore delt well with the midwyues.

And

# Chaptre. II.

# Fo. III

And the people multiplied and waxed very mightie. And because the midwiues feared God, he made them houses.

Then Pharao charged all his people sayng All the menchildern that are borne, cast in to the ryuer and save the maydchildern a lyue.

## ¶ The seconde Chapter.

**A**nd there was a mā of the house of Levi and toke a doughter of Levi. And the wife conceaued and bare a sonne. And when she sawe that it was a propre childe, she hyd him thre monethes longe. And when she coude no longer hyde him, she toke a basket of bulrushes and daubed it with slime and pitch, and layde the childe therein, and put it in the flagges by the ryuers brynke. And his sister stode a ferre of, to wete what wold come of it.

And the doughter of Pharao came doune to the ryuer to washe her selfe, and hir maydens walked a longe by the ryuers syde. And when she sawe the basket among the flagges, she sent one of hir maydes and caused it to be fet. And when she had opened it she sawe the childe. and behold, the babe wepte. And she had compassion on it and sayde: it is one of the Ebrues childern.

Then sayde his sister vnto Pharaos doughter: shall I goo and call vnto the a nurse of the Ebrues women, to nurse the the childe?

And

And the mayde ranne and called the childes mother. The Pharaos daughter saide vnto her Take this childe awaye and nurse it for me, and I will rewarde the for thi labour. And the woman toke the childe and nursed it vp.

And whē the childe was growne, she brought it vnto Pharaos daughter, and it was made hir sonne, and she called it Moses, because (sayd she) I toke him out of the water.

And it happened in these dayes when Moses was waxte great, that he went out vnto his brethern and looked on their burthens, and spied an Egyptian smytynge one of his brethern an Ebrue. And he looked round aboute: and when he sawe that there was no man by, he slewe the Egyptian and hyd hi in the sonde. And he went out another daye: and beholde, two Ebrues stroue to gether. And he sayde vnto him that dyd the wronge: wherefore smytest thou thine neyghboure? And he answered: who hath made the a ruler or a iudge ouer vs? intendest thou to kill me, as thou killedst the Egyptian? Then Moses feared and sayde: of a suertie the thinge is knowne. And Pharao herde of it and went aboute to slea Moses: but he fled from Pharao and dwelt in the lāde of Madian, and he satt doune by a wellles syde.

The preast of Madian had a d. viij. daughters  
which

which came and drew water and fylled the troughes, for to water their fathers shepe. And the shepardes came and drove them awaye: But Moses stode vp and helped them and waterd their shepe. And when they came to Raguel their father, he sayde: how happeneth it that ye are come so soone to daye? And they answered: there was an Egypcian that deliuered vs from the shepardes, and also drew vs water & waterd the shepe. And he sayde vnto his daughters: where is he? why haue ye lefte the man? Goo call him that he maye eate bread.

And Moses was content to dwell with the man. And he gaue Moses Zipora his daughter which bare a sonne, and he called him Gerson: for he sayde. I haue bene a straunger in a straunge lande. And she bare yet another sonne, whom he called Eliezer sayng: the God of my father is myne helper, and hath rid me out of the handes of Pharao.

And it chaunced in processe of tyme, that the kinge of Egypte dyed, and the children of Israel syghed by the reason of labour and cryed. And their complaynt came vp vnto God from the labour. And God remembered his promise with Abraham, Isaac and Iacob. And God looked vpon the children of Israel and knewe them.

¶ The thyrd Chapter.

**M**oses kepte the shepe of Iethro his father in law preast of Madian, and he droue the flocke to the backeside of the desert, and came to the mountayne of God, Horeb. And the angell of the Lorde appeared vnto him in a flame of fyre out of a bush. And he perceived that the bush burned with fyre and consumed not. Than Moses sayde: I will goo hēce and see this grete sighte, howe it cometh that the bush burneth not. And whē the Lorde sawe that he came for to see, he called vnto him out of the bush and sayde: Moses Moses. And he answered: here am I. And he sayde: come not hither, but put thy shooes off thi fete: for the place whercon thou stondest is holy grounde. And he sayde: I am the God of thy father, the God of Abraham, the God of Isaac and the God of Iacob. And Moses hyd his face, for he was afrayde to loke vpon God.

Than the Lorde sayde: I haue surely sene the trouble of my people which are in Egipte and haue herde their crye which they haue of their taskmasters. For I knowe their sorowe and am come downe to delyuer them out of the handes of the Egiptians, and to brynge them out of that londe vnto a good londe and a large and

III. Chaptre.

ge, and vnto a londe that floweth with mylke and hony: euen vnto the place of the Canaanites, Hethites, Amorites, Pherezites, Heuities, and of the Iebusites.

Now therfore beholde, the complaynt of the children of Israel is come vnto me and I haue also sene the oppression, wherewith the Egiptians oppresse them. But come, I will sende the vnto Pharaο, that thou mayst brynge my people the children of Israel out of Egipte.

And Moses sayde vnto God: what am I to goo to Pharaο and to brynge the children of Israell out of Egipte? And he sayde: I wilbe with the. And this shalbe a token vnto the that I haue sent the: after that thou hast broughte the people out of Egipte, ye shall serue God vpon this mountayne.

Than sayde Moses vnto God: when I come vnto the children of Israell and saye vnto them, the God of youre fathers hath sent me vnto you, and they saye vnto me, what ys his name, what answer shall I geue them? I then sayde God vnto Moses: I wilbe what I wilbe: and he sayde, this shalt thou saye vnto the children of Israel: I wilbe dyd send me to you.

And God spake further vnto Moses: thus shalt thou saye vnto the children of Israell: the Lor

Of this vvor  
rd, I wilbe,  
cometh the na  
me: of God Ie  
hovah vvhich  
ch vve inter  
prete, Lorde,  
and is as much  
to saye as I  
that am...

### III. Chaptre

the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me vnto you: this is my name for euer, and this is my memoriall thorow out all generacyons. Goo therfore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac and the God of Jacob, appeared vnto me and sayde: I haue bene and sene both you and that whiche is done to you in Egipte. And I haue sayde it, that I will bringe you out of the tribulaciō of Egipte vnto the londe of the Canaanites, Hethites, Amorites, Pherezites, Heuites and Iebusites: euen a londe that floweth wryth mylke ād hony.

Yfit come to passe that they heare thy voyce, then goo, both thou ād the elders of Israel vnto the kinge of Egipte and saye vnto him: The Lord God of the Ebrues hath mett with vs: Let vs goo therfore. iij. dayes iourney in to the wildernesse, that we maye sacrifice vnto the Lorde oure God. Notwithstondinge I am sure that the kinge of Egipte will not lett you goo, excepte it be with a mightie hande: ye ād I will therfore stretche out mynchonde, and smyte Egipte with all my wōders which I will dotherin. And after that he will let you goo.

And I will gett this people fauoure in the

syghte

### III. Chaptre.

Fo. VI.

syghte of the Egiptians: so that when ye goo, ye shall not goo emptie: but euery wise shall be row of hir neyghbouresse and of her that sogeorneth in hir house, iewels of syluer ād of gold and rayment. And ye shall put them on youre sonnes and daughters, and shall robbe the Egiptians.

### ¶ The. iij. Chaptre.

**M**oses answered and sayde: Se, they will not beleue me nor herke vnto my voyce: but wil saye, the Lorde hath not apeared vnto the. Then the Lorde saide vnto him: what is that in thine hande? and he sayde, a rodd. And he sayde, cast it on the grounde, and it turned vnto a serpent. And Moses rā awaye from it. And the Lorde sayde vnto Moses: put forth thine hande ād take it by the tayle. And he put forth his hande and caught it, and it became a rodd agayne in his hand, that they may beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac ād the God of Jacob hath appeared vnto the.

And the Lorde sayde further more vnto him: thrust thine hande in to thy bosome. And he thrust his hande in to his bosome and toke it out. And beholde, his hand was leporous euen as snowe. And he saide: put thine hande in

to thy

### III. Chaptre.

to thy bosome agayne. And he put his hande in to his bosome agayne, and plucked it out of his bosome, and beholde, it was turned agayne as his other flesh. Yf they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde token. But and yf they will not beleue the two signes nether herken vnto thy voyce, then take of the water of the riuer and poure it vpon the drye lond. And the water which thou takest out of the riuer shall turne to bloude vpon the drie londe.

And Moses sayde vnto the Lorde: oh my Lorde. I am not eloquent, no not in tymes past and namely sence thou hast spoken vnto thy scruaunte: but I am slowe mouthed and slowe tongued. And the Lorde sayde vnto hi: who hath made mā's mouth, or who hath made the domme or the deaffe, the seynge or the blynde? haue not I the Lorde? Go therfore and I wil be with thy mouth and teach the what thou shalt saye.

And he sayde: oh my Lorde, send I pray the whome thou wilt. And the Lorde was angrie with Moses and sayde: I knowe Aarō thy brother the leuite that he can speake. And morouer behold, he cometh out agaynst the, and whē he seyth the, he wil be glad i his hert. And thou shalt

### III. Chaptre. Fo. VII

shalt speake vnto hi and put the wordes in his mouth, and I wil be with thy mouth and with his mouth, and will teach you what ye shal do. And he shal be thy spokesmā vnto the people: he shal be thy mouth and thou shalt be his God. and take this rodd in thy hāde, wherewith thou shalt do myracles.

And Moses went and returned to Iethro his father in lawe agayne and seyde vnto hi: let me goo (I praye the) and turne agayne vnto my brethren which are in Egipte, that I may se whether they be yet alyue. And Iethro sayde to Moses: goo in peace. And the Lorde sayde vnto Moses in Madiā: retorne agayne in to Egipte for they are dead which wēt aboute to kyll the. And Moses toke his wife and his sonnes and put them on an asse, and went agayne to Egipte, and toke the rodd of God in his hande.

And the Lorde sayde vnto Moses: when thou art come in to Egipte agayne, se that thou doo all the wondres before Pharaō which I haue put in thy hande: but I will harden his herte, so that he shall not let the people goo.

And tell Pharaō, thus sayth the Lorde: Israēl is mine eldest sonne, and therefore sayth vnto the: let my sonne goo, that he may serue me. Yf thou wilt not let hi goo: beholde, I will slee the  
ne el

ne eldest sonne.

And it chaunced by the waye in the ynnre, that the Lorde mett him and wolde haue kylled him. Than Zepora toke a sienne and circumcised hyr sonne and fell at hys fette, and sayde: a bloudy husband art thou vnto me. And he lett him goo. She sayde a bloudy husbonde, because of the circumcicion.

Then sayde the Lorde vnto Aaron: go mete Moses in the wilderness. And he went and mett him in the mounte of God and kissed him. And Moses told Aaron all the wordes of the Lorde which he had sent by him, and all the tokens which he had charged him with all. So went Moses and Aaron and gathered all the elders of the children of Israel. And Aaron told all the wordes which the Lorde had spokē vnto Moses, and dyd the myracles in the syght of the people, and the people beleued. And when they herde that the Lord had visited the children of Israel and had looked vpon their tribulacion, they bowed them selues and worshipped

¶ The .v. Chapter.

**T**hen Moses and Aaron went and told Pharaoh, thus sayth the Lorde God of Israel. Let my people goo, that they may kepe holie

daye

daye vnto me in the wilderness. And Pharaoh answered: what felowe is the Lord, that I shulde heare his voyce for to let Israel goo? I knowe not the Lorde, nether will I let Israel goo.

And they sayde: the God of the Ebrues hath mett with vs: let vs goo (we praye the) iij. dayes iourney in to the deserte, that we maye sacrifice vnto the Lorde oure God: lest he smyte vs either with pestilence or with swerde. Then sayde the kinge of Egypte vnto them: wherfore do ye, Moses and Aaron, let the people fro their worke, gett you vnto youre labour. And Pharaoh sayde further more: beholde, there is moche people in the londe, and ye make them playe and let their worke stonde.

And Pharaoh commaunded the same daye vnto the taskem asters ouer the people and vnto the officers saynge: se that ye geue the people no moare strawe to make brycke with all as ye dyd in tyme passed: let them goo and gather them strawe them selues, and the nombre of bricke which they were wont to make in tyme passed, laye vnto their charges also, and minyssh nothinge therof. For they be ydill and therefore crye saynge: let vs goo and do sacrifice vnto oure God. I hey must haue more worke layed vpon them, that they maye labour therein, and than will they not turne them selues to false wordes

se wordes.

Then went the taskemasters of the people and the officers out and tolde the people saynge: thus sayeth Pharaos: I will geue you no more strawe, but goo youre selues and gather you strawe where ye can fynde it, yet shall none of youre labour be minyshed. Then the people scattered abrode thorow out all the lande of Egypte for to gather them stubyll to be in stead of strawe.

And the taskemasters hastied the forward sayng: fulfill youre werke daye by daye, euē as when strawe was geuen you. And the officers of the childern of Israel which Pharaos taskemasters had sett ouer them, were beaten. And it was sayde vnto them: wherfore haue ye not fulfilled youre taske in makinge brycke, both yester daye and to daye, as well as in tymes past.

Then went the officers of the childern of Israel and complayned vnto Pharaos saynge: wherfore dealest thou thus with thy seruauntes? there is no strawe geuen vnto thy seruauntes, and yet they saye vnto vs: make brycke. And loo, thy seruauntes are beaten, and thy people is foule intreated. And he answered: ydill are ye ydill and therefore ye saye: let vs goo and do sacrifice vnto the Lorde. Goo therefore and worke, for there

there shall no strawe be geuen you, and yet see that ye delyuer the hole tale of brycke.

When the officers of the childern of Israel sawe them silf in shrode case (in that he sayde ye shall minysh nothinge of youre dalye makinge of brycke) than they mett Moses and Aarō stondinge in there waye as they came out fro Pharaos, and sayde vnto them: The Lorde loke vnto you and iudge, for ye haue made the fauoure of vs stincke in the sighte of Pharaos and of his seruauntes, and haue put a swerde into their handes to see vs.

Moses returned vnto the Lorde and sayde: Lorde wherfore dealest thou cruelly with this people: and wherfore hast thou sent me? For sence I came to Pharaos to speke in thy name, he hath fared foull with this folke, and yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Now shalt thou see what I will doo vnto Pharaos, for with a myghtie hande shall he let them goo, and with a myghtye hande shall he dryue them out of his lande.

## ¶ The. vii. Chapter

And God spake vnto Moses sayng vnto him: I am the Lorde, and I appeared vnto Abraham, Isaac and Iacob an allmightie God: but in my name Ichouah was I not knowne.

B i we vn



wne vnto them. Moreouer I made an appoyntment with them to geue them the londe of Canaan: the londe of their pilgrimage wherin they were straungers. And I haue also herde the gronyng of the childern of Israel, because the Egyptians kepe them in bondage, and haue remembered my promysse

A pmyse or  
araitaunt

wherfore saye vnto the childern of Israel: I am the Lorde, and will brynge you out from vnder the burdens of the Egyptians, and will rydd you out of their bondage, and will deliuer you wyth a stretched out arme and wythe great iudgementes. And I wil take you for my people and wilbe to you a God. And ye shall knowe that I am the Lorde youre God which bringe you out from vnder the burthens of the Egyptians. And I wyll brynge you vnto the londe ouer the which I dyd lyfte vpp my hande to geue it vnto Abraham, Isaac and Iacob, and will geue it vnto you for a possession: cuē I the Lorde, And Moses tolde the children of Israel euen so: But they harkned not vnto Moses for anguyshe of sprete and for cruell bondage.

Temptacyon  
with faith.

And the Lorde spake vnto Moses saynge Goo and bydd Pharao kyng of Egypte, that he let the childern of Israel goo out of his londe. And Moses spake before the Lorde say-

ng:

ynge: beholde, the childern of Israell herken not vnto me, how than shall Pharao heare me: seyng that I haue vncircumcised lippes. And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childern of Israel and vnto Pharao kyng of Egypte: to brynge the childern of Israel out of the londe of Egypte.

These be the heedes of their fathers houses. The children of Ruben the eldest sonne of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the householders of Ruben. The childern of Symeon are these: Gemuel, Iamin, Ohad, Iachin, Zohar, and Saul the sonne of a Cananytish wife: these are the kynreddes of Symeon

These are the names of the childern of Leui in their generations: Gerson, Kahath and Merari. And Leui lyued an hundred and. xxxvij. yere. The sonnes of Gerson: Libni and Semei in their kinreddes. The childern of Kahath: Amram, Isear, Hebron and Vsel. And Kahath lyued an hundred and. xxxiiij. yere. The children of Merari are these: Mahely and Musi: these are the kynreddes of Leui in their generations.

And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moses. And Amram lyued an hundred and. xxxvij. yere.

B ij The

The children of Iezear : Korah, Nepheg and Sichri. The children of Vfiel : Misael, Elzaphan and Sithri.

And Aaron toke Elizaba daughter of Aminadab ad sister of Nahason, to wife: which bare him Nadab, Abihu, Eleazar and Ithamar. The children of Korah: Assir, Elkana ad Abiassaph: these are the kynredde of the Korahites. And Eleazar Aarons sonne toke him one of the daughters of Putuel to wife: which bare him Pinchas : these be the principall fathers of the Leuites in their kynredde.

These are that Aaron and Moses to whom the Lorde sayde: carie the children of Israel out of the lond of Egipte, with their armyes. These are that Moses and Aaron whiche spake to Pharao kynge of Egipte, that they myghte bryge the children of Israel out of Egipte. And in the day whē the Lorde spake vnto Moses in the lond of Egipte, he spake vnto him saynge, I am the Lorde, se that thou speake vnto Pharao the kynge of Egipte all that I saye vnto the. And Moses answered before the Lorde: I am of vncircumcised lippes, howe shall Pharao than geue me audience?

¶ The. vii. Chaptre.

**A**Nd the Lorde saide vnto Moses: beholde, I haue made the Pharaos God, and Aaron

Aaron thy brother shal be thy prophete. Thou shalt speake all that I commaunde the and Aaron thy brother shall speake vnto Pharao: that he sende the children of Israel out of his lond. But I will harden Pharaos hert, that I may multiplie my myracles and my wondres in the land of Egipte. And yet Pharao shall not hearken vnto you, that I maye sett myne honde vpon Egipte and brynge out myne armyes, euē my people the children of Israel out of the lāde of Egipte, with great iudgementes. And the Egiptians shall knowe that I am the Lorde when I haue stretched forth my hande vpo Egipte, and haue brought out the children of Israel from amonge the.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was lxxx. yere olde and Aaron. lxxxiiij. when they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron saynge: when Pharao speaketh vnto you and sayth : shewe a wondre, than shalt thou saye vnto Aaron, take the rodd and cast it before Pharao, and it shall turne to a serpent.

Than went Moses and Aaron vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron cast forth his rodd before Pharao and before his seruauntes, and it turned to a serpente. Than Pharao called for the wyse

## VII. Chapter

Enē sode on  
re charmas  
nouu decea  
uz all princes  
vwith their  
sophistrie, ad  
turne the cle  
ne from repē  
saūce to vvar  
de the lawe  
of god: ad frō  
the sayth that  
is in Christ.

wyse men and enchaunters of Egipte dyd yn  
lyke maner with there forcery. And they cast  
doun euery mā his rodd, ad they turned to ser  
pētes: but Aarons rodd ate vp their roddes: ad  
yet for all that Pharaos herte was hardened, so  
that he herkened not vnto thē, euen as the Lor  
de had sayde.

Than sayde the Lorde vnto Moses. Phara  
os herte is hardened, and he refuseth to let the  
people goo. Get the vnto Pharao in the morn  
nyng, for he will come vnto the water, and sō  
de thou apon the ryuers brynke agensl he co  
me, and the rodd whiche turned to a serpente  
take in thine hande. And saye vnto him: the  
Lorde God of the Hebrues hath sente me en  
to the sayng: let my people goo, that they ma  
ye serue me in the wildernes: but hither to thou  
woldest not heare. wherfore thus sayth the  
Lorde: herchy thou shalt knowe that I am the  
Lord. Behold, I will smyte with the staffe that  
is in myne hand apon the waters that are in the  
ryuer, and they shall turne to bloude. And the  
fishe that is in the riuer shall dye, and the riuer  
shall stinke: so that it shall greue the Egiptiis  
to drinke of the water of the ryuer.

And the Lorde spake vnto Moses, saye vn  
to Aaron: take thy staffe and stretch out thy  
ne hande ouer the waters of Egipte, ouer the  
ir streames

## Chapter. VII.

16.211

ir streames, ryuers, pondes and all pooles. off  
water, that they maye be bloude, and that the  
re may be bloude in all the lande of Egipte:  
both in vessells of wodd and also of stone.  
And Moses and Aaron dyd euen as the Lor  
de commaunded. And he lifte vp the staffe  
and smote the waters that were in the riuer, in  
the syghte of Pharao and in the syghte of his  
seruautes, and all the water that was in the ry  
uer, turned in to bloude. And the fish that was  
in the riuer dyed, and the ryuer stanke: so that  
the Egiptians coude not drinke of the water  
of the ryuer. And there was bloude thorowe  
out all the lande of Egipte.

And the Enchaunters of Egipte dyd lyke  
wyse with their enchauntmentes, so that Pha  
raos herte was hardened and dyd not regar  
de them as the Lorde had sayde. And Pharao  
turned him selfe and went in to his housse,  
and set not his herte there vnto. And the E  
giptians dygged round aboute the ryuer for  
water to drynke, for they coude not drynke  
of the water of the ryuer. And it continued  
awake after that the Lorde had smote the ry  
uer.

## ¶ The .viij. Chapter.

**T**He Lorde spake vnto Moses: Goo vnto Pharao and tell him, thus sayeth the Lorde: let my people goo, that they maye serue me. Yf thou wilt not let them goo: beholde I will smyte all thy londe with frogges. And the ryuer shall scale with frogges, and they shall come vp and goo in to thine housse and in to thy chaumbre where thou sleepest and vppō thy bedd, and in to the houffes of thy seruautes, and vppon thy people, and in to thyne ovens, and vppon thy ritels which thou hast in store. And the frogges shall come vpon the and on thy people and apon all thy seruautes.

And the Lorde spake vnto Moses, saye vn to Aaron: stretch forth thine hande with thy rodd ouer the stremes, riuers, and pondes. And bringe vp frogges apon the londe of Egipte. And Aaron stretched his hande ouer the water of Egipte, and the frogges came vp and couered the londe of Egipte. And the forcerers dyd likewise with their forcery, and the frogges came vp apon the lande of Egipte.

Then Pharao called for Moses and Aarō and sayde, praye ye vnto the Lorde that he may take awaye the frogges from me and from my people, and I will let the people goo, that they maye sacrifice vnto the Lorde. And Moses sayde vnto Pharao: Appoynte thou the tyme

vnto

vnto me, when I shall praye for the and thy seruautes and thy people, to dryue awaye the frogges from the and thy housse, so that they shall remayne but in in the riuer only. And he sayde tomorrow. And he sayde: euen as thou hast sayde, that thou mayst knowe that there is none like vnto the Lorde oure God. And the frogges shall departe from the and from thyne houffes and from thy seruautes and from thy people, and shall remayne in the riuer only.

And Moses and Aaron went out frō Pharao, and Moses cryed vnto the Lorde apō the apoyntment of frogges which he had made vnto Pharao. And the Lorde dyd accordinge to the saynge of Moses. And the frogges dyed out of the houffes, courtes and feldes. And they gathred them to gether vppon heapes: so that the lande stanke of them.

But when Pharao sawe that he had rest geuen him, he hardened his herte and herkened not vnto them, as the Lorde had sayde. And the Lorde sayde vnto Moses: Saye vnto Aarō stretch out thy rodd and smyte the dust of the lande that it maye turne to luse in all the londe of Egipte. And they dyd so. And Aaron stretched out his hande with his rodd and smote the dust of the erth. And it turned to luse both in man and beest, so that all the dust of the lande

turned

turned to lyse,thorowe out all the lande of E.  
gipte.

And the enchaunters assayde lykewyse with their enchauntermes to brynge forth lyse, but they coude not. And the lyse were both apon man and beest. Then sayde the enchaunters vnto Pharaos:it is the finge of God. Neuerthelater Pharaos herte was hardened and he regarded them not,as the Lorde had sayde.

And the Lorde sayde vnto Moses:ryse up early in the mornynge and stonde before Pharaos,for he will come vnto the water: and saye vnto him,thus sayth the Lorde: let my people goo,that they maye serue me. Yf thou wilt not let my people goo:beholde,I will sende all manner flies both apon the and thy seruautes ad thy people and into thy houffes. And the houffes of the Egyptians shalbe full of flies, and the grounde where on they are. But I will separate the same daye the londe of Gosan where my people are,so that there shall no flies be there: that thou mayst knowe that I am the Lorde vppon the erth. And I will put a deuision betwene my people and thine. And euen tomorow shall this myracle be done.

And the Lorde dyd euen so:and there came noysom flies in to the houffe of Pharaos,  
and

and in to his seruautes houffes and in to all the lode of Egipte:so that the londe was marred with flies. Then Pharaos sent for Moses and Aaron and sayde: Goo and do sacrifice vnto youre God in the land. And Moses answered:it is not mete so to do.for we must offer vnto the Lorde oure God, that whiche is an abhominatyon vnto the Egyptians: beholde,shall we sacrifice that which is an abhominacion vnto the Egyptians before their eyes, and shall they not stone vs? we will therfore goo.iiij.dayes journay in to the deserte and sacrifice vnto the Lord oure God as he hath commaunded vs.

And Pharaos sayde:I will late you goo,that ye maye sacrifice vnto the Lorde youre God in the wildernes:only goo not ferre awaye,ad se that ye praye for me. And Moses sayde: beholde,I will goo out from the and praye vnto the Lorde,and the flies shall departe frō Pharaos and from his seruautes and from his people tomorow. But let Pharaos from hence forth desceaue no moare,that he wolde not lett the people goo to sacrifice vnto the Lorde.

And Moses went out from Pharaos and prayed vnto the Lorde. And the Lorde dyd as Moses had saide:ad toke awaye the flies frō Pharaos and from his seruautes ad from his people,

## IX. Chaptre

people, so that there remayned not one. But for all that, Pharao hardened his herte euen then also and wolde not let the people goo,

## ¶ The ix. Chaptre.

**A**Nd the Lorde sayde vnto Moses, goo vnto Pharao and tell him, thus sayeth the Lorde God of the Ebrues: sende out my people that they maye serue me. Yf thou wilt not let them goo but wilt holde them styll: behold, the hande of the Lorde shalbe apō thy catell which thou hast in the feld apō horses asses, camels, oxen, and shepe, with a mightye great morrayne. But the Lorde shall make a deuysion betwene the beestes of the Israhelites, and the beestes of the Egypciāns: so that there shal nothing dye of all that pertyneth to the children of Israel. And the Lorde appoynted a tyme saynge: to morow the Lorde shall do this thinge in the londe.

And the Lorde dyd the thinge on the morow, and all the catell of Egipte dyed: but of the catell of the childern of Israel dyed not one. And Pharao sent to wete: but ther was not one of the catell of the Israhelites dead. Notwithstandinge the hert of Pharao hardened, and he wolde not let the people goo.

And the Lorde sayde vnto Moses and Aaron: take youre handes full of asshes out of the

fornace

## IX. Chaptre.

## Fo. XV.

fornace, and let Moses sprynkel it vp in to the ayre in the syghte of Pharao, and it shall turne to dust in all the londe of Egipte, and shal make swellynge soores with blaynes both on mā and beest in all the londe of Egipte. And they toke asshes out of the fornace, and stode before Pharao, and Moses sprynkeld it vp in to the ayre: And there brake out soores with blaynes both in mā and beest: so that the forcerers coude not stonde before Moses, by the reason of botches on the enchaunters and apō all the Egypciāns, But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had sayde vnto Moses.

And the Lorde sayde vnto Moses: ryse vp early in the mornyng and stonde before Pharao and tell him, thus sayth the Lorde God of the Ebrues: Let my people goo, that they may serue me, or els I will at this tyme sende all my plagues apō thine herte and apō thy seruauntes and on thy people, that thou mayst knowe that there is none lyke me in all the erth. For now I will stretch out my hande and will smyte the and thy people with pestilence: so that thou shalt perishe from the erth. Yet in very dede for this cause haue I sterred the vpp, for to shewe my power in the, and to declare my name thorow out all the worlde.

Yfit

Yf it be so that thou stoppest my people, that thou wilt not let them goo: beholde, tomorrow this tyme I will send doune a mightie gre at hayle: eue soch one as was not in Egipte sence it was grounded vnto this tyme. Sende therfore and fet home thy beestes and al that thou hast in the felde, For apon all the men and beestes which are founde in the felde ad not brought home, shall the hayle fall, ad they shall dye And as many as feared the worde of the Lorde among the seruautes of Pharao made thei seruautes ad their beestes flee to house: and they that regarded not the worde of the Lorde, lest their seruautes and their beestes in the felde.

And the Lorde sayde vnto Moses: stretche forth thine hande vnto heauen, that there may be hayle in all the lande of Egipte: apō mā ad beest, ad apō all the herbes of the felde in the feld of Egipte. And Moses stretched out his rodd vnto heauen, and the Lorde thondered and hayled so that the fyre ran a longe vppon the grounde. And the Lorde so hayled in the lōde of Egipte, that there was hayle ad fyre mingled with the hayle, so greuous, that there was none soch in all the londe of Egipte, sence people inhabited it.

And the hayle smote in the londe of Egipte  
te all

te all that was in the felde: both man and beest And the hayle smote all the herbes of the feld and broke all the trees of the felde: only in the lande of Gosan where the childern of israell were, was there no hayle. And Pharao sent ad called for Moses and Aaron, and sayde vnto the: I haue now synned, the Lorde is rightwes and I and my people are wicked. Praye ye vnto the Lorde, that the thonder of God and hayle maye cease, and I will let you goo, and ye shall tarie no longer.

And Moses sayde vnto him: as soone as I am out of the citie, I will sprede abroad my handes vnto the Lorde, and the thunder shall cease, nether shall there be any moare hayle: that thou mayst knowe, howe that the erth ys the Lordes, But I knowe that thou and thy seruautes yet feare not the Lord God. The flaxe ad the barley were smyttē, for the barley was shott vp ad the flaxe was bouled: but the wheate and the rye were not smeten, for they were late sowne.

And Moses went out of the citie frō Pharao ad sprede abroad his handes vnto the Lorde, and the thunder and hayle ceased, nether rayned it any moare vppon the erth. whē Pharao sawe that the rayne and the hayle and thunder were ceased, he synned agayn ad hardened his herte

# X. Chaptre.

his herte: both he and his seruautes So was the herte of Pharao hardened, that he wolde not let the childern of Israel goo, as the Lord had sayde by Moses.

## ¶ The .x. Chapter.

**T**He Lorde sayde vnto Moses: goo vnto Pharao, neuerthelesse I haue hardened his harte and the hertes of his seruautes, that I mighte shewe these my sygnes amongest the and that thou tell in the audience of thy sonne and of thy sonnes sonne, the pagiantes which I haue played in Egipte and the miracles which I haue done amonge them: that ye may knowe how that I am the Lorde.

Than Moses and Aaron went in vnto Pharao and sayde vnto him: thus sayth the Lorde God of the Hebrues: how longe shall it be, or thou wilt submyt thy selfe vnto me? Let my people goo that they maye serue me. Yf thou wilt not let my people goo: beholde, to morow will I brynge greslhoppers in to thy lande, and they shall couer the face of the erth that it can not be sene, and they shall cate the residue which remaineth vnto you and escaped the hayle and they shall cate all youre grene trees vpon the felde, and they shall fill thy housses and all thy seruautes housses, and the housses of all the Egiptians after such a maner: as nether thy

fathers

# X. Chapter.

fathers nor thy fathers fathers haue sene, sense the tyme they were apon the erthe vnto this daye. And he turned him silfe aboute, and went out from Pharao.

And Pharaos seruautes sayde vnto hym: Howe longe shall this felowe thus plague vs? Let the men goo that they maye serue the Lorde their God, or els wilt thou see Egipte first destroyed? And than Moses and Aaron were broughte agayn vnto Pharao, and he sayde vnto them: Goo and serue the Lorde youre God but who are they that shall goo? And Moses answered: we must goo with yonge and olde: ye and with oure sonnes and with oure dough ters, and with oure shepe and oxen must we goo For we must holde a feast vnto the Lorde.

And he sayde vnto them: shall it be so? The Lorde be with you, shulde I lett you goo, and youre childern also? Take heede, for ye haue some myschefe in honde. Nay not so: but goo ye that are men and serue the Lorde, for that was youre desyre. And they thrust the out of Pharaos presence.

And the Lorde sayde vnto Moses: Stretch out thine hande ouer the lande of Egipte for greslhoppers, that they come apon the lande of Egipte and cate all the herbes of the londe, and all that the hayle left vntouched. And Moses

C i stretched



stretched forth his rodd ouer the sonde off Egypte, and the Lorde brought an east wynde vp pō the lande, all that daye and all nyghte. And in the mornyng the east wynde broughte the gresshoppers, and the gresshoppers wēt vp ouer all the lande of Egypte and lighted in all quarters off Egypte verry greuously: so that before them were there no soch gresshoppers, nether after them shal be. And they couered all the face of the erth, so that the sonde was darke therewith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: so that there was no grene thinge left in the trees and herbes of the felde thorow all the lande of Egypte.

Then Pharaο called for Moses and Aarō in haste and sayde: I haue synned agaynst the Lorde youre God and agaynst you. Forgeue me yet my synne only this once, and pray vnto the Lorde youre God that he maye take away frō me this deth only. And he wēt out frō Pharaο and prayd vnto the Lorde, and the Lorde turned the wynde in to a myghtie stronge west wynde, and it toke awaye the gresshoppers and cast thē in to the reed see: so that there was not one gresshopper left in all the costes of Egypte. But the Lorde hardened Pharaοs herte, so that he wold not let the childern off Israel go.

And

And the Lorde sayde vnto Moses: Stretch out thy hond vnto heauē and let there be darcknesse vppon the sonde of Egypte: cuē that they maye feale the darcknesse. And Moses stretched forth his hande vnto heauē, and there was a darke myst vppō all the lande off Egypte. iij. dayes longe so that no mā sawe another nether rose vp frō the place where he was by the space of. iij. dayes, but all the childrē of Israel had lighte where they dwelled.

Then Pharaο called for Moses and sayde: goo and serue the Lorde, only let youre shepe. and youre oxen abyde, but let youre childern go with you. And Moses answered: thou must geue vs also offinges and burnt offinges for to sacrifice vnto the Lorde oure God, Our cattell therfore shall goo with vs, and there shall not one hooste be left behinde, for therof must we take to serue the Lorde oure God. Moreouer we cā not knowe wherewith we shall serue the Lorde, vntyll we come thither.

But the Lorde hardened Pharaοs herte, so that he wold not let thē goo. And Pharaο sayde vnto him: get the frō me and take heade to thy selfe that thou see my face no moare, For whē soeuer thou comest in my sighte, thou shalt dye. And Moses saide: let it be as thou hast sayde: I will see thy face no moare.

¶ The.xj. Chapter.

**A**Nd the Lord sayde vnto Moses: yet wil I brynge one plague moare vppon Pharao and vppon Egipte, and after that he will lett you goo hence. And when he letteth you goo, he shall utterly dryue you hence. But byd the people that euery man borowe of his neighbour and euery woman of hir neighboure sseuerels off syluer and iewels of golde. And the Lorde gatt the people fauoure in the syghte of the Egiptians. Moreouer Moses was very gre at in the lande of Egipte: both in the syghte of Pharao, and also in the syghte of the people.

And Moses sayde: thus sayth the Lorde. Aboute mydnyghte will I goo out amonge the Egiptians, and all the firstborne in the land of Egipte shall dye: euen from the firstborne off Pharao that sitteth on his seate, vnto the firstborne of the maydes cruaunte that is in the mylle, and all the firstborne of the catell. And there shall be a great crye therow out all the lande off Egipte: so that there was neuer none lyke nor shall be. And among all the childern of Israel shall not a dogg move his tongue, nor yet man or beest: that ye may knowe, how the Lorde putteth a difference betwene the Egiptians and Israel. And all these thy seruauntes shall come downe vnto me, and fall before me and saye

get

XII. Chaptre. Fo. XVIII.

get the out and all the people that are vnder the, and than will I departe. And he went out from Pharao in a great anger.

And the Lorde sayde vnto Moses: Pharao shall not regarde you, that many wondres may be wrought in the lande of Egipte, And Moses and Aarō dyd all these wondres before Pharao. But the Lorde hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his lande.

¶ The.xij. Chapter.

**A**Nd the Lorde spake vnto Moses and Aaron in the lande of Egipte saynge: This moneth shall be youre chefe moneth: euen the first moneth of the yere shall it be vnto you. Speake ye vnto all the felowshipe of Israel saynge: that they take the .x. daye of this moneth to euery houlsholde, a shepe. Yf the houlsholde be to few for a shepe, then lett him and his neighbour that is nexte vnto his house, take accordyng to the nombre of souldes, and counte vnto a shepe accordyng to euery mans eatinge. A shepe with out sport and a male of one yere olde shall it be, and from amonge the lambes and the gootes shall ye take it.

And ye shall kepe him in warde, vntyll the xiiij. daye of the same moneth. And euery man of the multitude of Israel shall kyll him aboute

te cut

That I here  
cal as shepe is  
in Egipte a  
worde indif  
ferent to a she  
pe and a gote  
both.

te eue. And they shall take of the bloud ad stri-  
ke it on the .ij. syde postes ad on the vpper dor-  
post of the houses, wher they cate hi. And thei  
shall cate the flesh the same nyght, rost with fy-  
re, ad with vneleueded bread, ad with sowe her-  
bes they shall cate it. Se that ye cate not therof  
sode in water, but rost with fyre: both head fete  
ad purtenance together. And se that ye let no-  
thinge of it remayne vnto the mornynge: yf ou-  
ghte remayne burne it with fyre.

Off this maner shall ye cate it: with youre loi-  
nes girded, ad shoes on youre fete, ad youre sta-

*The lambe  
was called  
passouer the  
at the very na-  
me it felt, and  
id put the in  
remembrance  
why it is signi-  
fied, for the si-  
gnes that god  
ordined etier  
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benefits do-  
ne, or promy-  
sed to come ad  
were not dis-  
me as are the  
signes of our  
domme. God  
the Pope.*

ves in youre handes. And ye shall cate ic in ha-  
ste, for it is the Lordes \* passeouer, for I will  
go aboute i the lide of Egipte this same nygh-  
te, ad will smyte all the first borne in the lande  
off Egipte: both of mā ad beest, ad apō al the  
goddess off Egipte will I the Lorde do execu-  
tion. And the bloude shall be vnto you a tokē  
figntified the vppon the houses where in ye are, for a hē I se  
the bloude, I will passe ouer you, ad the plage  
shall not be vppō you to destroye you, when I  
smyte the lande off Egipte.

And this daye shall be vnto you a remēbra-  
unce, ad ye shall kepe it holie vnto the Lorde  
euen thorow out yō ure generacions after you  
shall ye kepe it holie daye, that it be a custome  
for euer. vij. dayes shal ye cate vneleueded bre-

ed, so

ed, so that euen the first daye ye shall put awa-  
ye leuen out off youre houffes. For whosoeuer  
eateth leueneded bread from the first daye vn-  
tyll the .vij. daye, that soule shall be plucked  
out frō Israel. The first daye shall be a holie fe-  
ast vnto you, and the .vij. also. There shal be no  
maner off worke done in thē, saue aboute that  
only which euery man must cate that only may  
ye do. And see that ye kepe you to vneleueded  
breed.

For vppō that same daye I will brynge you-  
re armyes out off the londe of Egipte, therfo-  
reye shall obserue this daye and all youre chil-  
dern after you, that yt be a custume for euer.

The first moneth and the .xiiij. daye off the  
moneth at euen, ye shall cate swete brede vnto  
the .xxj. daye off the moneth at euen agayne.

Seuen dayes se that there be no leueneded bred  
fōude in youre houffes. For whosoeuer eateth  
leueneded bred, that soule shall be roted out frō  
the multitude of Israel: whether he be a straun-  
ger or borne in the londe. Therfore se that ye  
cate no leueneded bred, but in all youre habita-  
cions cate swete bred.

And Moses called for the elders off Israel  
and sayde vnto them: chouse out and take to e-  
uery housholde a shepe, ad kyll passeouer. And  
take a bunch of yslope, ad dyppe it in the bloud  
that

that is in the basyn, and stryke it vppon the vpperposte and on the .ij. syde postes, and se that none of you goo out at the doore of his house vntyll the mornynge. For the Lorde will goo aboute and smyte Egipte. And when he seyth the bloude vppon the vpper doorposte and on the .ij. syde postes, he will passe ouer the doore and will not sustre the destroyer to come in to youre housse to plage you. Therfore se that thou obserue this thing, that is be an ordinaunce to the, and thy sonnes for euer.

And when ye be come in to the land which the Lorde will geue you accordinge as he hath

promysed, se that ye kepe this seruice. \* And when youre children axe you what maner off seruice is this ye doo. Ye shall say: it is the sacrifice of the Lordes passeouer which passed ouer the housses of the childern of Israel in Egipte, as he smote the Egyptians and saued oure housses. Than the people bowed them selues and worshipped. And the childern of Israel went and dyd as the Lorde had commaunded Moses and Aaron.

And at mydnyght the Lorde smote all the firstborne in the lode of Egipte: from the first borne of Pharaon that satt on his seat, vnto the firstborne of the captiue that was in prysone, and all firstborne of the catell. Than Pharaon

arose the

arose the same nyghte and al his seruauntes and all the Egyptians, and there was a great crieng thorowe out Egipte, for there was no housse where there was not one dead.

And he called vnto Moses and Aaron by nyghte saynge: Ryse vp and gett you out from amonge my people: both ye and also the children of Israel, and goo and serue the Lorde as ye haue sayde. And take youre shepe and your oxen with you as ye haue sayde, and departe and blesse me also. And the Egyptians were ferce vppon the people and made haste to send the out of the lād: for they sayde: we be al deed men.

And the people toke the dowe before it was sowerd which they had in stoare, and bounde it in clothes and put it vpo their shulders. And the childern of Israel dyd accordinge to the saynge of Moses: and they borrowed of the Egyptians: iewels of syluer, and iewels of gold, and rayment. And the Lorde gat the people fauoure in the syghte of the Egyptians: and so they borrowed and robbed the Egyptians.

Thus toke the childern of Israel their journey fro Raemes to suchoth. .vij. hundred thousand men of foote, besyde childern. And moche comon people went also with the, and shepe and oxen and catell exceedinge moche. And they baked swete cakes of the dowe which they broughte

Oure signes  
be done, vve  
knowe not the  
reason of oure  
baptisme  
and vve must  
saye oure pray  
ers and oure  
belesse in a to  
ge vve vnder  
stonde not.

And yet if  
vve answere  
re not our pre  
lates vwhen  
they be angri  
e, euen as they  
woulde haue  
it, vve must  
to the syre  
with out re  
demption, or  
for euer god

ghte out of Egipte, for it was not sowerd: because they were thrust out of Egipte and coude not tarie, nether had they prepared them any other prouision of meate.

And the tyme of the dwellinge of the children of Israel which they dwelled in Egipte, was. iiij. hundred and. xxx. yere. And whē the iiij. hundred and. xxx. yeres were expyred, euē the selfe same daye departed all the hostes of the Lorde out of the lande of Egipte. This is a nyghte to be obserued to the Lorde, because he broughte them out of the lande of Egipte. This is a nyghte of the Lorde, to be kepte of all the children of Israel and of their generations after them.

And the Lorde sayde vnto Moses and Aaron, this is the maner of Paschever: there shall no straunger eate there of, but all the seruantes that are bought for money shall ye circumsise, and then let them eat there of. A straüger and a hyerd seruante shall not eate thereof.

In one housse shall it be eatē. Ye shall carie none of the flesh out at the doores: moreover, se that ye breke not a bone there of. All the multitude of the children of Israel shall obserue it.

Yf a straüger dwell amonge you and wyll holde Paschever vnto the Lorde, let him circumsise all that be males, and thē let him come and obserue

obserue it and be takē as one that is borne i the lōde. No vncircūcised persone shall eate there of. One maner of lawe shall be vnto thē that are borne in the lōde, and vnto the straügers that dwell amonge you. And all the children of Israel dyd as the Lorde commaunded Moses and Aaron. And euē the selfe same daye dyd the Lorde brynge the children of Israel out of the londe of Egipte with their armies.

The. xiiij. Chapter.

**A**Nd the Lorde spake vnto Moses saynge: sanctifie vnto me all the firstborne that opē all maner matrices amonge the children of Israel, as well of mē as of beestes: for they are myne. And Moses sayde vnto the people: thiike on thys daye i which ye came out of Egipte and out of the housse of bondage: for with a myghtie hāde the Lorde broughte you out frō thēce. Se therefore that ye eate no leuen ded bred. This daye come ye out of Egipte in the moneth of Abib.

whē the Lorde hath broughte the i to the lōde of the Canaanites, Hethites, Amorites, Hittites and Iebusites, which he swore vnto thy fathers that he wolde geue the: a londe where in milke and honye floweth, thē se that thou kepe this ferryce in this same moneth. Seuen dayes thou shalt eate swete bred, and the. vij. daye shalt be feastfull vnto the Lorde. Therefore thou

shalt eate swete bred. viij. dayes, and se that there be no leuended bred sene nor yet leue amonge you in all youre quarters.

The fathers  
now a dayes  
maye not be  
suficed to  
know ought  
of God them  
selues, how  
can they then  
teach their  
children  
what the ceremony  
meane.

And thou shalt shewe thy sonne at that tyme saynge: this is done, because of that which the Lorde dyd vnto me when I came out of Egipte. Therefore it shall be a signe vnto the vppon thine hande and a remembraunce betwene thine eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hāde the Lorde broughte the out of Egipte, se thou kepe therefore this ordinaunce in his season from yere to yere.

Moreouer when the Lorde hath broughte the in to the londe of the Canaanites, as he hath sworn vnto the and to thi fathers, and hath geuen it the, the thou shalt appoynte vnto the Lorde all that openeth the matrice, and all the firstborne among the beestes which thou hast yf they be males. And all the firstborne of the asses, thou shalt redeme with a shepe: yf thou redeme him not, then breake hys necke. But all the firstborne amonge thi childern shalt thou bye out.

And when thi sonne axeth the in tyme to come saynge: what is this? thou shalt saye vnto him: with a mightie hande the Lorde broughte us out of Egipte, out of the housse of bondage.

And when Pharaο was looth to lette us goo, the Lorde slewe all the firstborne in the lande of Egipte: as well the firstborne of men as of beastes. And therefore I sacrifice vnto the Lorde all the males that open the matrice, but all the firstborne of my childern I must redeeme. And this shall be as a token in thine hande, and as a thinge hanged vpp betwene thine eyes: because the Lorde broughte us out of Egipte with a mightie hande.

When Pharaο had let the people goo, God caried them not thorow the londe of the Philistines, though it were a nye waye. For God sayde: the people myghte happily repent when they se warre, and so turne agayne to Egipte: therefore God led the aboute thorow the wyldernesse that bordreth on the redd see. The childern of Israel went harnesssed out of the lāde of Egipte. And Moses toke the bones of Ioseph with him: for he made the childern of Israel swere saynge: God will surely vyset you, take my bones thefore away hence with you.

And they toke their iorney from Suchoth: and pitched their tentes in Etham in the edge of the wyldernesse. And the Lorde went before them by daye in a piler of a cloude to lede them the waye: and by nyghte in a piler of fyre to geue the lighte. that they myghte goo both by day and

by day and nyghte. And the piler of the cloude neuer departed by daye nor the piler of fyre by nyghte out of the peoples sighte.

The. xiiij. Chapter.

**T**Han the Lorde spake vnto Moses saynge: hyd the childern of Israel that they turne and pyth their tentes before the entrynge of Hiroth betwene Migdole and the se toward Baal zephon: euen before that shall ye pyth upon the see. For Pharaos will saye of the childern of Israel: they are tagled in the lōd the wildernesse hath shott thē in. And I will hardē his harte, that he shall folowe after thē, that I maye gett me honoure vppō Pharaos and vppō all his hoste, that the Egyptians maye knowe that I am the Lorde. And they dyd euen so.

And whē it was tolde the kynge of Egypte that the people fled, thā Pharaos harte and all his seruantes turned vnto the people and sayde why haue we this done, that we haue let Israel go out of oure seruyce? and he made redie his charettes and toke his people with hym and toke with hundred chosen charettes and all the charettes of Egypte and caraynes vppō all his people. For the Lorde hardened the harte of Pharaos kynge of Egypte, that he folowed after the childern of Israel which for all that went out thorow an hye hāde, And the Egyptians fol-

ned

wed after thē and ouertoke thē where they pitched by the see, with all the horssees and charettes of Pharaos and with his horssemē and his hoste: euē fast by the entrynge of Hiroth before Baal Zephon. And Pharaos drewe nye, and whē the childern of Israel lyst vp their eyes and sawe how the Egyptians folowed after thē, they were sore fraide and cried out vnto the Lorde

Thā sayde they vnto Moses? were there no graues for us in Egypte, but thou must bringe us awaye for to dye in the wyldernesse? wherefore hast thou serued us thus, for to carie us out of Egypte? Dyd not we tell the this in Egypte saynge, let us be in rest and serue the Egyptians? For it had bene better for us to haue serued the Egyptians, than for to dye in the wildernesse. And Moses sayde vnto the people: feare ye not but stonde still and beholde how the Lorde shall saue you this daye: For as yese the Egyptians this daye, shall ye see them nomore for euer till the worldes ende. The Lorde shall fighte for you and ye shall holde youre peace.

The Lorde sayde vnto Moses: wherefore criest thou vnto me? speake vnto the childern of Israel that they goo forwarde. But lifte thou vp thi rodd and stretch out thi hande ouer the see and deuyde it a sondre, that the

the

the children of Israel may goo on drye ground thorow the myddest thereof. And beholde I will harden the hertes of the Egiptians that they maye folowe you. And I will gett me honoure vpon Pharao and vpon all his hoste, vpon his charettes and vpon his horse mē. And the Egiptians shall knowe that I am the Lord when I haue gotten me honoure vpon Pharao vpon his charettes and vpon his horsemen.

And the angell of God which went before the hoste of Israel, remoued and went behinde them. And the cloude piler that was before them remoued and stode behinde them and wēt betwene the hoste of the Egiptians and the hoste of Israel. Yt was a darke clowde, and gaue lighte by nyghte: so that all the nyghte long the one coude not come at the other.

When now Moses stretched forth his hande ouer the see, the Lorde caried awaye the see with a stronge east wynde that blewē all nyghte, and made the see drie londe and the water deuyded it selfe. And the children of Israel went in thorow the myddest of the see vpon the drie grounde. And the water was a walle vnto them, both on their righthande and on the ir lefte hande. And the Egiptians folowed and went in after them to the myddest of the see, with all Pharaos horsēs, and his charettes and his horssē.

his horssē.

And in the mornynge watch, the Lorde looked vnto the hoste of the Egiptians out of the fyry and clowdie piler, and troubled their hoste and smote of their charett wheles and cast them doune to the grounde. Than sayde the Egiptians: Let vs fle from Israel, for the Lorde fyghteth for them agaynst vs. Than sayde the Lorde vnto Moses: stretch out thine hand ouer the see, that the water maye come agayne vpon the Egiptians vpon their charettes and horsemen.

Than stretched forth Moses his hande ouer the see, and it came agayne to his course early in the mornig, and the Egiptians fledd agaynst it. Thus the Lorde ouerthrewe the Egiptians in the middest of the see, and the water returned and couered the charettes and the housemē: so that of all the hoste of Pharao that came in to the see after them, there remayned not one. But the children of Israel went vpon drie londe in the myddest of the see, and the water was a walle vnto them: both on the righte hand of them and also on the lefte.

Thus the Lorde deliuered Israel the selfe same daye out of the honde of the Egiptians, and Israell sawe the Egiptians deade vpon the seelyde. And when Israel sawe that myghtye  
D i hande



hande which the Lorde had shewed vppō the Egyptians, they feared the Lorde: and beleued both the Lorde and also his seruaunte Moses

## ¶ The. xv. Chapter.

**T**Hen Moses and the childern off Israel sange this songe vnto the Lorde and saide Let vs synge vnto the Lorde, for he is become glorious, the horse and him that rode vpon him hath he ouerthrowne in the see.

The Lorde is my strength and my songe, and is become my saluation.

He is my God and I will glorifie him, he is my fathers God and I will lifte him vp an hie

The Lorde is a mā off warre, Ichouah ys his name: Pharaos charettes and his hoste hath he cast in to the see.

His iolye captaynes are drowned in the red see, the depe waters haue couered them: thei soncke to the botome as a stone.

Thine hande Lorde is glorious in power, thine hand Lorde hath all to dashed the enemye.

And with thy great glorie thou hast destroyed thine aduersaries, thou sentest forth thy wrath and it consumed them: euē as stubbell.

With the breth off thine anger the water gathered together and the flodes stode styll as a rocke and the depe water congeled together in the myddest off the see.

The

The enemye sayde, I will folowe and ouertake the and will deuyde the spoyle: I will satisfye my lust upon the: I will drawe my swerde and myne hande shall destroye them.

Thou bluest with thy breth and the see couered the, and they sanke as leed in the myghtye waters. ¶ Who is like vnto the o Lorde amonge goddes: who is like the so glorious in holynes fearfull, laudable and that shewest wondres?

Thou stretchedest out thy righte hande. and the erth swallowed them.

And thou cariedest with thy mercie this people which thou deliueredest, and broughtest the with thy strength vnto thy holie habitation.

The nations herde and were afrayde, pagens came vpon the Philistines.

Thā the dukes of the Edomites were assembled, and treblinge came upon the myghtiest off the Moabites, and all the inhabitants of Canaan waxed faynte harted.

Let feare and dreade fall upon the thorow the greatnesse off thine arme, and let them be as styll as a stone, while thy people passe thorow o Lorde while the people passe thorow, which thou hast goten.

Brynge them in and plante them in the mountayns of thine inheritaunce, the place Lorde whiche thou hast made for the to dwell in

D ij. the

the sanctuarye Lorde which thy handes haue prepared.

The Lorde raygne euer and allwaye.

For Pharaο wēt in an horsebacke wyth his charettes and horsēmen in to the see, and the Lorde broughte the waters of the see apō thē. And the childern of Israel went on drie lande thorow the myddest of the see.

And mir lam a prophetisse the sister of Aaron toke a tymbrell in hir hande, and all the women came out after her with tymbrells in a daunse. And mir lam sange before them: syng ye vnto the Lorde, for he is become glorious in deade: the horse and his ryder hath he ouerthrowne in the see.

Moses broughte Israel from the reddy see, ād they went out in to the wilder nesse of Sur. And they went thre dayes longe in the wilder nesse ād coude finde no water. At the last they came to Mara: but they coude not drynke off the waters for bitter nesse, for they were better. therfore the name of the place was called Mara. Then the people murmured agaynst Moses saynge: what shall we drinke? And Moses cryed vnto the Lorde and he shewed him a tre and he cast it in to the water, and they waxed swete.

There he made them an ordinaunce and a lawe,

lawe, and there he tempted them and saide: Yf ye will herken vnto the voyce of the Lorde you re God, and will do that which is righte in his syght and will geue an care vnto his cōmaūd mentes, and kepe all his ordinaunces: thā will I put none of this diseases apon the whiche I brought vpon the Egypciās: for I am the Lorde thy surgione.

*Ye must do that which is right in gods sight ad as his vvorde teacheth vs and not after our ownne imaginacion.*

¶ The. xvj. Chapter.

**A**Nd they came to Elim where were. xij welles of water and. lxx. date trees, and they pitched there by the water. And they toke their journey frō Elim, and all the hole cōpanye of the childern of Israel came to the wilder nesse of Sin, which lieth betwene Elim ād Sinai: the. xv. daye of the seconde moneth after that they were come out of the lande of Egypte. And the hole multitude of the childern of Israel murmured agaynst Moses ād Aarō in the wilder nesse and sayde vnto them: wold to God we had dyed by the hande of the Lorde in the lande of Egypte, when we satt by the flessh pottes and ate bred oure belies full for ye haue broughte vs out in to this wilder nesse to kyll this hole multitude for hongre.

Than sayde the Lorde vnto Moses: beholde, I will rayne bred frō heauē doune to you, ād let the people goo out ād gather daye by daye, that

ye, that I maye proue the whether they wil walke in my lawe or no. The .vj. daye let the prepare that which they will brige in, and let it be twice as moch as they gather in dayly. And Moses and Aarō sayde vnto all the childerē of Israel: that euen he shall knowe that it is the Lorde, which broughte you out of the lāde of Egypte and in the mornynge ye shall se the glorie of the Lorde: because he hath herde youre grudgynges agaynst the Lorde: for what are we thar ye shuld murmure agaynst vs. And moreover spake Moses. At euē the Lorde will geue you flesh to eate and in the mornynge bred ynough: because the Lord hath herde youre murmur whiche ye murmur agaynst hī: for what are we? your murmuringe is not agaynst vs, but agaynst the Lorde.

And Moses spake vnto Aarō: Say vnto all the cōpanye of the childerē of Israel, come forth before the Lorde, for he hath herde youre grudgynges. And as Aarō spake vnto the hole multitude of the childerē of Israel, they looked toward the wilderuesse. and beholde, the glorie of the Lord appeared in a clowde. And the Lorde spake vnto Moses sayng: I haue herde the murmurynge of the childerē of Israel, tell the therefore and saye that at euē they shall eate flesh, and in the mornynge they shall be filled with bred. and

ye shall

ye shall knowe that I am the Lorde youre god

And at euē the quayles came and couered the grounde where they laye. And in the mornynge the dewe laye rounde aboute the hoste. And whē the dewe was fallē: behold, it laye apō the grounde in the wildernesse, small and rounde and thyn as the hore frost on the grounde. when the childerē of Israel sawe it, they sayde one to another: what is this? for they wist not what it was. And Moses sayde: this is the breed which the Lorde hath geue you to eate. This is the thinge which the Lord hath cōmaūded, that ye gather euery mā ynough for hī to eate: a gomer full for a mā accordyng to the nōbre off you, and gather euery mā for the which are in his tente.

And the childern of Israel dyd euen so, and gathered some more some lesse, and dyd mete it with a gomer. And vnto him that had gathered moch remayned nothinge ouer, and vnto hī that had gathered litle was there no lacke: but euery mā had gathered sufficiēt for his eatinge. And Moses sayde vnto them. Se that no mā let oughte remayne of it tyll the mornynge. Notwithstandinge they harkened not vnto Moses: but some of the leste of it vntyll the mornynge, and it waxte full of wormes and stank and Moses was angrie wyth them.

And they gathered it all mornynge: euery mā as moch

as moch as suffised for his eatinge, for as lone as the hete of the sonne came it moulte. And the .vi. daye they gathered twise so moch bred: .ij. gomers for one mā, and the ruelars of the multitude came and tolde Moses. And he sayde vnto the, this is that which the Lorde hath sayde tomorrow is the Sabbath of the holie rest of the Lord: bake that which ye will bake and seethe at ye will seeth, and that which remayneth lay vp for you and kepe it till the mornynge. And they layde it vp till the mornynge as Moses bad and it stāke not nether was there any wormes therin. And Moses sayde: that eate this daye: for to daye it is the Lordes Sabbath: to daye ye shall maade none in the feld, Sixte dayes ye shall gather it, for the .vij. is the sabbath: there shal be none there in.

Notwithstondinge there went out of the people in the seuenth daye for to gather: but they founde none. The the Lorde seyde vnto Moses: how longe shall it be, yer ye will kepe my commaundmētes and lawes? Se because the Lorde hath geue you a Sabbath, therfor he geue you the .vi. daye bred for .ij. dayes. Byde therfore euery mā at home, and let no mā go out of his place the seuenth daye. And the people rested the seuenth daye. And the housse of Israel called it Man, And it was lyke vnto Coriander seeds.

seed and white, and the taste of it was lyke vnto wafers made with honye.

And Moses sayde: this is that which the Lorde commaundeth: fyll a Gomer of it, that it maye be kepte for youre childern after you: that they maye se the bred wherewith he fedd you in wyldernesse, when he had broughte you out of the lande of Egipte. And Moses spake vnto Aaron: take a cruse and put a Gomer full of man therin, and laye it vpper before the Lorde to be kepte for youre childern after you as the Lorde commaunded Moses. And Aaron layed it vpper before the testimonye the re to be kepte.

And the childern of Israel ate man .xl. yere vntill they came vnto a lande inhahited. And so they ate Man, euen vntill they came vnto the bordres of the lāde of Canaan, And a Gomer is the tenth parte of an Ephā.

The .xviij. Chapter.

**A**ND all the companye of the childern of Israel went on their iourneys from the wyldernesse of Sin at the commaundment of the Lorde, and pitched in Raphidim: where was no water for the people to drynke. And the people chode with Moses and sayde: geue us water to drynke. And Moses sayde vnto them: why chyd ye with me, and wherfore do ye tempte

Reliques ought to be but a remembrance once only.

\* ye tempte the Lorde? There the people thyrsted for water, and murmured agenst Moses ad sayde: wherfore hast thou broughte us out of Egipte, to kyll us and oure childern and oure catell with thyrste?

And Moses cried vnto the Lorde saynge what shal I do vnto this people? they be al most redye to stone me. And the Lorde sayde vnto Moses: goo before the people, and take with the of the elders of Israel: ad thi rod wherwith thou smotest the riuer, take in thine hande and goo. Beholde, I will stonde there before the vppon a rocke in Horeb: and thou shalt smyte the rocke, ad there shall come water out there of, that the people maye drynke. And Moses dyd euen so before the elders of Israel And he called the name of the place: Massa and Meriba: because of the chidyng of the childern of Israel, and because they tempted the Lorde saynge: ys the Lorde amonge us or not?

Then came Amalech ad foughte with Israel in Raphidim. And Moses sayde vnto Iosua: chose out men and goo fighte with Amalech Tomorow I will stonde on the toppe of the hyll and the rodd of God in myne hande. And Iosua dyd as Moses bade him, and foughte with the Amalechites. And Moses, Aaron

ron

ron and Hur went vp to the toppe of the hyll. And when Moses helde vp his hande, Israel had the better. And when he late his hande doune, Amalech had the better.

when Moses handes were weery, they toke a stone and put it vnder him, and he satt doune there on. And Aaron and Hur stayed vpp his handes the one on the one syde and the other on the other syde. And his handes were stedie vntill the sonne was doune. And Iosua discomfeted Amalech ad his people with the edge of his swerde.

And the Lorde sayde vnto Moses: write this for a remembraunce in a boke and tell it vnto Iosua, for I will put out the remembraunce of Amalech from vnder heauen. And Moses made an alter ad called the name of it \* Iehouah Nissi, for he sayde: the hande is on the seate of the Lorde, that the Lorde will haue warre with Amalech thorow out all generations.

Iehouah nissi  
the Lorde is  
he that exalteth  
me.

### The. xviiiij. Chapter.

**I**Ethro the prest of Madian Moses father in lawe herde of all that God had done vnto Moses and to Israel his people, how that the Lorde had broughte Israel out of Egipte. And he toke Ziphora Moses wyfe,

after

after she was sente backe, and hir .ij. sonnes, of which the one was called Gerson, for he sayde: I haue bene an alient in a straunge lande. And the other was called Eliezar: for the God of my father was myne helpe and delyuered me from the swerde of Pharaon.

And Iethro Moses father in lawe came wyth his two sonnes and his wife vnto Moses in to the wilder nesse: where he had pitched his tente by the mounte of God. And he sent worde to Moses: I thi father in lawe Iethro am come to the, and thi wyfe also, and hir two sonnes with her. And Moses went out to mete his father in lawe and dyd obeyssaunce and kyssed him, and they saluted etch other and came in to the tente.

And Moses tolde his father in lawe all that the Lorde had done vnto Pharaon and to the Egipcians for Israels sake, and all the trauaile that had happened them by the waye, and how the Lorde had delyuered them. And Iethro reioised ouer all the good which the Lorde had done to Israel, and because he had delyuered them out of the hande of the Egipcians. And Iethro sayde: blessed be the Lorde which hath delyuered you out of the hande of the Egipcians and out of the hande of Pharaon, which hath delyuered his people from vnder the power of the Egip

the Egipcians. Now I knowe that the Lorde is greater then all goddes, for because that they dealte proudly with them. And Iethro Moses father in lawe offred burnt offrynges and sacrifices vnto God. And Aaron and all the elders of Israel came to eate bred with Moses father in lawe before God.

And it chaunched on the morow, that Moses satt to iudge the people, and the people stode aboute Moses from mornynge vnto euen. when his father in lawe sawe all that he dyd vnto the people, he sayde: what is this that thou doest vnto the people? why syttest thou thi self and lettest all the people stonde aboute the from mornynge vnto euen? And Moses sayde vnto his father in lawe: because the people came vnto me to seke counsell of God. For wher they haue a matter, they come vnto me, and I must iudge betwene euery man and his neyboure, and must shewe them the ordinaunces of God and his lawes.

And his father in lawe sayde vnto him: it is not well that thou dost. Thou doest vnwyse ly and also this people that is with the: because the thinge is to greuous for the, and thou art not able to do it thi selfe alone. But heare my voyce, and I will geue the counsell, and God shalbe with the. Be thou vnto the people to  
Godware

Godwarde, and brynge the causes vnto God and proude them ordinaunces and lawes, ad shewe them the waye wherein they must walke and the werkes that they must doo.

Moreouer seeke out amonge all the people, men of actiuite \* which feare God and men that are true ad hate covetuousnes: and make them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftie, and ouer ten. And let them iudge the people at all seasons: Yf there be any greate matter, let them brynge that vnto the, and let them iudge all small causes them selues, and ease thi selfe, ad let them bere with the. Yf thou shalt doo this thinge, then thou shalt be able to endure that which God chargeth the with all, and all this people shall goo to their places quietly.

And Moses herde the voyce of his father in lawe, and dyd all that he had sayde, and chose actiue men out of all Israel and made them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftie and ouer ten. And they iudged the people at all seasons, ad broughte the harde causes vnto Moses: and iudged all small matters them selues. And thā Moses let his father in lawe departe, and he went in to his awne londe.

**T**He thyrd moneth after the children of Israel were gone out of Egipte: the same daye they came in to the wildernesse of Sinai. For they were departed from Raphidim, and were come to the deserte of Sinay and had pitched their tentes in the wildernesse. And there Israel pitched before the mounte. And Moses went vpp vnto God.

And the Lorde called to him out of the mountayne saynge: thus saye vnto the house of Iacob and tell the children of Israel, ye haue sene what I dyd vnto the Egiptians and how I toke you vpp apou Egles wynges, and haue broughte you vnto my selfe. Now therfore yf ye will heare my voyce and kepe myne appoyntment: ye shall be myne awne aboute all nations, for all the erth is myne. Ye shall be vnto me a kyngdome of preastes and and holie people: these are the wordes which thou shalt saye vnto the children of Israel.

And Moses came and called for the elders of Israel, and layde before them all these wordes which the Lorde had commaunded him. And the people answered all together and sayde: All that the Lorde hath sayde, we will doo. And Moses broughte the wordes of the people vnto the Lorde.

And the Lorde sayde vnto Moses: Loo, I will come vnto the in a thicke clowde, that the people maye heare when I talke with the and also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde

And the Lorde sayde vnto Moses: Go vnto the people and sanctifie them to daye and tomorrow, and let them wash their clothes: that they maye be redie agaynst the thyrde daye. For the thyrde daye the Lorde will come doune in the sighte of all the people vpon mounte Sinai. And sett markes rounde aboute the people and saye: beware that ye go not vp in to the mounte and that ye twych not the bordres of it. for whosoever twicheth the mounte, shall surely dye There shall not an hande twych it, but that he shall either be stoned or els shot throught: whether it be beest or man, it shall not lyue. when the horne bloweth: than let the come vp in to the mounten

And Moses went doune from the mounte vnto the people and sanctified them, and they washed their clothes: And he sayde vnto the people: be redie agaynst the thirde daye, and see that ye come not at youre wiues. And the thirde daye in the mornyng there was thunder, and lightenyng and a thicke clowde vpon the mounte, and the voyce of the horne waxed exceedinge

ceedyng lowde, and all the people that was in the hoste was afrayde. And Moses brought the people out of the tētes to mete with God. and they stode vnder the hyll.

And mounte Sinai was all together on a smoke: because the Lorde descended doune vpon it in fyre. And the smoke therof ascēded vp, as it had bene the smoke of a kylle, and all the mounte was exceedinge fearfull. And the voyce of the horne blew and waxed lowder, and lowder. Moses spake, and God answered him and that with a voyce. And the Lord came doune vpon mounte Sinai: euen in the toppe of the hyll, and called Moses vp in to the toppe of the hyll. And Moses went vpp.

And the Lorde sayde vnto Moses: go doune and charge the people that they praise not vp vnto the Lorde for to see him, and so many off the perisshe. And let the prestes also which come to the Lordes presence, sanctifie themselves: lest the Lorde smyte them, Then Moses sayde vnto the Lorde: the people can not come vp in to mounte Sinai, for thou chargedest vs sayinge: sett markes aboute the hyll and sanctifie it.

And the Lorde sayde vnto him: awaye, and get the doune: and come vp both thou and Aaron with the. But let not the prestes and the



people presume for to come vp vnto the Lorde: lest he smyte them. And Moses wēt dōvne vnto the people and tolde them.

## ¶ The. xx. Chapter.

**A**Nd God spake all these wordes ad said: I am the Lorde thy God, which haue brought the out of the londe of Egypte ad out of the house of bondage. Thou shalt haue none other goddes in my lyght.

Thou shalt make the no grauen ymage, ne ther any symilitude that is in heauen aboue, or ther in the erth beneth, or in the water that ys beneth the erth. Se that thou nether bowe thy sylf vnto them nether serue them: for I the Lorde thy God, am a gelouse God, and viset the synne of the fathers vppon the children vnto the third and fourth generacion of thē that hate me: and yet shewe mercie vnto thousandes amonge them that loue me and kepe my commaundmentes.

Thou shalt not take the name of the Lorde thy God in vayne, for the Lord wil not helde him gylelesse that taketh his name in vayne.

Remembre the Sabbath daye that thou sanctifie it. Sixe dayes mayst thou labour ad do al that thou hast to doo: but the seuenth daye is the Sabbath of the Lorde thy God, in it thou shalt

shalt do no maner worke: nether thou nor thy sonne, nor thy doughter, nether thy manservante nor thy maydeservante, nether thy catell nether yet the straunger that is within thi gates. For in sixe dayes the Lorde made both heauen and erth and the see and all that in them is and rested the seuenth daye: wherfore the Lorde blessed the Sabbath daye and halowed it.

Honoure thy father ad thy mother, that thy dayes may be lōge in the lōde which the Lorde thy God geueth the.

Thou shalt not kyll.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt bere no false witnesse agēst thy neighbour.

Thou shalt not couet thy neighbours housse: nether shalt couet thy neighbours wife, his māservante, his mayde, his oxe, his asse or ough: te that is his.

And all the people sawe the thunder ad the lighteninge and the noyse of the horne, ad howe the mountayne smoked. And whē the people sawe it, they remoued ad stode a ferre of ad shide vnto Moses: talke thou with vs and we wil heare: but let not god talke with vs, lest we dye. And Moses sayde vnto the people feare not, for God is come to proue you, and

E ij that

*The lawe causeth vbraith ad maketh a mā fle from God: but the Gospell draweth ad maketh a mā bold vnto God.*

that his feare maye be amonge you that ye synne not.

And the people stode aserfe of, and Moses went in to the thicke clowde where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the childern of Israel: Ye haue sene how that I haue talked with you from out of heauen. Ye shal not make therfore with me goddesses of syluer nor goddesses of golde: in no wyse shall ye do it. An alter of erth thou shalt make vnto me and there on offer thy burntoffer rings and thy peaceoffringes, and thy shepe and thine oxen. And in all places where I shall put the remembraunce of my name, thither I will come vnto the and blesse the.

But and yf thou wilt make me an alter off stone, se thou make it not of hewed stone, for yf thou lyfte vp thy tole vpon it, thou shalt pollute it. Moreouer thou shalt not goo vp with steppes vnto myne alter, that thy nakednesse be not shewed there on.

## The. xxj. Chapter.

Lawes

bondemen

**T**Hese are the lawes which thou shalt set before the. Yf thou bye a seruaunte that is an hebrue, sixte yeres he shall serue, and the seventh he shall goo out fre paynge nothinge. Yf he came alone, he shall goo out alone: Yf he came married, his wife shall go out with him.

And

And yf his master haue geuen him a wife and she haue borne him sonnès or daughters: then the wife and hir childern shall be hir masters and he shall goo out alone. But and yf the seruaunte saye I loue my master and my wife and my children, I will not goo out fre. Then let his master bringe him vnto the Goddes and set him to the doore or the dorepost, and bore his eare thorow with a naule, and let him be his seruaunte for euer.

Goddes are  
the iudges  
vvhiche are  
ingods stede.

Yf a man sell his daughter to be a seruaunte: she shall not goo out as the men seruautes doo. Yf she please not hir master, so that he hath geuen her to no man to wife, then shal he let hir goo fre: to sell her vnto a straunge nation shal he haue no power, because he despised her. Yf he haue promysed her vnto his sonne to wife, he shal deale with her as men do with their daughters. Yf he take him another wife, yet hir fode, rayment and dutie off mariage shal all he not mynisthe. Yf he do not these thre vnto her, then shall she goo out fre and paye no money.

Murther

He that smyteth a man that he dye, shal be slayne for it. Yf a mā laye not awayte but God deliuer him in to his hande, then I wyll poynte the a place whether he shall fle. Yf a man committe presumptuously vpon his neyghboure and

see

But the pope  
saith come to  
myne altare.

slce him with gile, thou shalt take him fro my-  
ne alter that he dye. And he that smyteth his fa-  
ther or his mother, shall dye for it.

He that stealeth a mā ād selleth him (yf it be  
proued vppon hym) shall be slayne for it. And  
he that curseth his father or mother, shall be  
put to deth for it. Yf men stryue together and  
one smyte another with a stone or with his fy-  
ste, so that he dye not, but lyeth in bedd: yf he  
ryse agayne and wa'ke without vpon his staffe  
then shall he that smote hī goō quyte: saue on-  
ly he shal bere his charges while he laye in bed  
and paye for his healinge.

Yf a man smyte his seruaunte or his mayde  
with a staffe that they dye vnder his hande, it  
shalbe auenged. But ād yf they contynue a da-  
ye or two, it shall not be auenged for they are  
his money.

when men stryue and smyte a woman with  
childe so that hir frute departe from her and  
yet no myffortune foloweth: then shall he be  
merfed, acordynge as the womans husbonde  
will laye to his charge, and he shall paye as the  
dayesmen appoynte him. But and yf any myff-  
fortune folowe, then shall he paye lyfe for lyfe,  
eye for eye, toth for toth, hande for hande, fo-  
te for foete, burnynge for burnynge, woude for  
woude.

woude and strype for strype.

Yf a man smyte his seruaunte or his may-  
de in the eye and put it out, he shall let the goo-  
fre for the eyes sake. Also yf he smyte out hys  
seruautes or his maydes toth, he shall let the  
go out fre for the tothes sake.

Yf an ox gore a man or a woman that  
they dye, then the ox shalbe stoned, and hys  
flesh shall not be eaten: and his master shall go  
quyte.

God so ab-  
horreth mur-  
ther, that the  
vnreasonable  
beestes must  
dye therfore,  
and there fle-  
sh cast away

Yf the ox were wont to runne at men in  
tyme past and it hath bene tolde his master,  
and he hath not kepte him, but that he hath  
kylled a man or a woman: then the ox shal-  
be stoned and hys master shall dye also.

Yf he be sett to a summe off money, then he  
shall geue for the delyueraunce off his lyfe,  
acordynge to all that is put vnto him.

And whether he hath gored a sonne or a do-  
ughter, he shalbe serued after the same maner.  
But yf it be a seruaunt or a mayde that the ox  
hath gored, then he shall geue vnto their ma-  
ster the summe of .xxx. sicles, ād the ox shall  
be stoned.

Yf a man open a well or dygge a pytt and  
couer it not, but that an ox or an asse fall  
theryn / the owner off the pytte shall ma-  
ke it good

ke it good and geue money vnto their master, and the dead beest shalbe his.

Yf one mans ox hurteth anothers that he dye: then they shall sell the lyue ox and deuylde the money, and the deed ox also they shall deuylde. But and yf it be knowne that the ox hath vsed to pisse in tymes past, then because his master hath not kepte hi, he shall paye ox for ox, and the deed shalbe his awne.

## ¶ The. xxij. Chapter

Thefte.

**Y**F a man steale an ox or shepe and kille it or selle it, he shall restore. v. oxen for an ox, and. iij. shepe for a shepe.

Yf a thefe be founde breakyng vpp and he smytten that he dye, there shall no bloude be shed for him: excepte the sonne be vpp when he is founde, then there shall be bloude shed for him,

A thefe shall make restitution: Yf he haue not wherewith, he shalbe solde for his thefte. Yf the thefe be founde in his hande alyue (whether it be ox, asse or shepe) he shall restore double.

Yf a man do hurte felde or vneyarde, so that he put in his beest to fede in another mans felde: off the best off hys owne felde, and

and of the best of his awne vneyarde, shall he make restitution.

Yf fyre breake out and catch in the thornes, so that the stoukes of corne or the stodyng corne or felde be consumed therewith: he that kynled the fyre shall make restitution.

Yf a man deliuer his neyghboure money or stuffe to kepe, and it be stolen out of his house: Yf the thefe be founde, he shal paye double. Yf the thefe be not founde, then the goodman of the house shalbe brought vnto the goddes and swere, whether he haue put his hande vnto his neyghbours good.

And in all maner of trespass, whether it be ox, asse, shepe, rayment or any maner lost thyng which another chalgeth to be his, the cause of both parties shall come before the goddes. And whom the goddes condene: the same shall paye double vnto his neyghboure.

Yf a man deliuer vnto his neyghboure to kepe, asse, ox, shepe or what soeuer beest it be and it dye or be hurte or dryen awaye and no man see it: then shall an othe of the Lorde goe betwene them, whether he haue put his hande vnto his neyghbours good, and the owner of it shall take the othe, and the other shall not make it good: Yf it be stolen from him, then he shall make restitution vnto the owner: Yf it be

XXII. Chaptre.

it be torne with wyld beestes, the let him bring  
ge recorde of the teerynge : and he shall not  
make it good,

when a man boroweth oughte of his neigh  
bour yf it be hurte or els dye, and yf the owncr  
therof be not by, he shall make it good: Yf the  
owner there of be by, he shall not make it  
good namely yf it be an hyred thinge ad came  
for hyre.

yf a man begyle a mayde that is not betrou  
thed and lye with her, he shall endote her and  
take her to his wife: Yf hir father refuse to ge  
ue her vnto him, he shall paye money acordyn  
ge to the dowrie of virgens.

Thou shalt not suffre a witch to lyue, who  
soeuer lyeth with a beest, shalbe slayne for it.  
He that offreth vnto ony goddes saue vnto  
the Lorde only, let him dye without redemp  
tion vexe not a straunger nether oppresse him  
for ye were straungers in the londe of E  
gipte.

Ye shall trouble no wedowe nor fatherle  
sse childe: \* Yf ye shall trouble the: they shall  
crye vnto me, ad I wyll surely heare their crye  
and then will my wrath waxe hoot and I  
will kyll you with swerde, and youre wyues  
shalbe wedowes and youre childern father  
lesse.

Yf

vryches

Let all op  
prellars of  
the yore take  
hede to this  
texte.

XXIII. Chaptre. Fo XXXVIII.

Yf thou lende money to ani of my people <sup>Lend</sup>  
that is peore by the, thou shalt not be as an vs  
surer vnto him, nether shalt oppresse him with  
vserye.

Yf thou take thi neighbours raymēt to pled <sup>Pledge.</sup>  
ge, se that thou delyuer it vnto him agayne by  
that the sonne goo doune. For that is his co  
uerlet only: euē the rayment for his skynne wo  
herin heslepeth: or els he will crye vnto me ad  
I will heare him, for I am mercyfull.

Thou shalt not rayle vppon the goddes, ne <sup>Goddes.</sup>  
ther curse the ruelar of thi people.

Thy frutes (whether they be drye or moyst)  
se thou kepe not backe. Thi firstborne sonne  
thou shalt geue me: likewise shalt thou doo of  
thine oxen and of thy shepe. Seuen dayes it  
shall be with the dame, and the .viij. daye thou  
shalt geue it me.

Ye shalbe holye people vnto me, and ther  
fore shall ye eate no flesh that is torne of bees  
tes in the feld. But shall cast it to dogges.

The .xxiiij. Chapter.

**T**Hou shalt not accepte a vayne tale, ne <sup>Falfe witne</sup>  
ther shalt put thine hande with the wis <sup>nesse.</sup>  
ked to be an vnrightous witnesse:

Thou shalt not folowe a multitude to  
do euell: nether answere in a mat'r of plee  
that thou woldest to folow many turne a lyde  
from

from the trueth, nether shalt thou paynte a pore mans cause.

whē thou metest thine enimies oxe or asse goynge a straye, thou shalt brynge thē to him agayne.

Yf thou se thine enimies asse synke vnder his burthen, thou shalt not passe by and let him alone: but shalt helpe him to lyfte him vp agayne.

Thou shalt not hynder the righte of the poore that are amonge you in their sute.

Kepe the ferre from a false mater, and the Innocent and righteous se thou slei not, for I will not iustifye the wicked.

Gyftes. Thou shalt take no gyftes, for gyftes blynde the seynge and peruerthe the wordes of the righteous.

Straunger. Thou shalt not oppresse a straunger, for I knowe the herte of straunger, because ye were straungers in Egipte.

Sixe yeres thou shalt sowe thi londe and gather in the frutes theroff: and the seuenth yere thou shalt let it rest and lye styll, that the poore of thi people maye eate, and what they leaue, the beestes of the felde shall eate: In like maner thou shalt do with thi vyneyarde and thine olyue trees.

Sixe dayes thou shalt do thi worke and the seuenth

seuenth daye thou shalt kepe holic daye, that thyne oxe and thine asse maye rest and the sonne of thi mayde and the straunger maye be refreshed.

And in all thinges that I haue sayde vnto you be circumspecte.

And make no reherfall of the names of straunge goddes, nether let any man heare the out of youre mouthes.

Thre feastes thou shalt holde vnto me in a yere. I thou shalt kepe the feast of swete bred that thou eate vnleuend bred .vij. dayes longe as I comaunded the in the tyme appoynted of the moneth of Abib, for in that moneth thou camest out of Egipte: and se that noman appeare before me emptye. And the feast of Heruest, when thou reapest the first frutes of thy laboures which thou hast sowne in the felde. And the feast of ingaderynge, in the ende of the yere: when thou hast gathered in thy laboures out of the felde.

Thre tymes in a yere shall all thy menchildern appere before the Lorde Iehouah.

Thou shalt not offer the bloude of my sacrifice with leuended bred: nether shall the fatt of my feast remayne vntill the morninge.

The first of the first frutes of thy lode thou shalt

shalt bringe in to the housse of the Lorde thy God thou shalt also not feth a kyde in his mothers mylke.

Beholde, I sende mine angell before the, to kepe the in the waye, and to brynge the in to the place which I haue prepared. Beware of him and heare his voyce and angre him not: for he wyll not spare youre mysdedes, yee and my name is in him. But and yf thou shalt hearken vnto his voyce ad kepe all that I shall tell the, the I wilbe an enemye vnto thynne enemies and an aduersarie vnto thine aduersaries.

when myne angell goth before the ad hath broughte the in vnto the Amorites, Hethites Pherezites, Canaanites, Heuites and Iebusites and I shall haue destroyed them: se thou worshippe not their goddes nether serue them, ne ther do after the workes of them: but ouertrowe them and breake doune the places of them. And se that ye serue the Lorde youre God, ad he shall blesse thi bred and thy reuer, ad I will take all sycknesses awaye from amonge you.

Moreouer there shalbe no woman childlesse or vnfrutefull in thi londe, and the nombre of thi dayes I will fulfill. I will sende my feare before the and will kyll all the people wher thou shalt goo. And I will make all thine enemies turne their backes vnto the, ad I will send

send hornettes before the, and they shall dryue out the Heuites, the Cananites and the Hethites before the.

I will not cast them out in one yere, lest the lande growe to a wyldernesse: and the beestes of the felde multiplye apon the.

But a litle and a litle I will dryue them out before the, vntill thou be increased that thou mayst enherett the londe. And I will make thi costes fro the red see vnto the see of the Philistenes and from the deserte vnto the ryuer. <sup>By the ryuer vnderstonde the river Bosphorus,</sup> I will deliuer the inhabitants of the londe in to thine hande, and thou shalt dryue them out before the. And thou shalt make none appoyntment with them nor wyth their goddes. Neither shall they dwell in thi londe, lest they make the synne a gaynst me: for yf thou serue thei goddes, it will surely be thy decaye.

### The xxxiij. Chapter.

**A**Nd he sayde vnto Moses: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the lxxx elders of Israel, and worshippe a ferre of. And Moses went him selfe alone vnto the Lorde, but they came not nye, nether came the people vp with him. And Moses came ad tolde the people all the wor-

wordes of the Lorde and all the lawes. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.

Then Moses wrote all the wordes of the Lorde and rose vp early and made an alter vnder the hyll, and .xij. pilers accordyng to the nombre of the .xij. trybes of Israel, and sent yonge men of the childern of Israel to sacrifice burnt offrynges and to offre peace offrynges of oxen vnto the Lorde.

And Moses toke halfe of the bloude and put it in basens, and the other halfe he sprenkeld on the alter. And he toke the boke of the appoyntment and red it in the audience of the people. And they seyde. All that the Lorde hath sayde, we will do and heare. And Moses toke the bloude and sprinkeld it on the people and sayde: beholde, this is the bloude of the appoyntment which the Lorde hath made with you upon all these wordes.

Then went Moses and Aaron, Nadab and Abihu and the .lxx. elders of Israel vpp, and sawe the God of Israel, and vnder his fete as it were a brycke worde of Saphir and as it were the facyon of heauen when is it cleare, and apō the nobles of the childern of Israel he sett not his hande. And when they had sene God  
they

they ate and dronke.

And the Lorde sayde vnto Moses: come vpp to me in to the hyll and be there; and I will geue the tables of stone and a lawe and commaundmentes, which I haue written to teach them. Then Moses rose vppe and his minister Iosua, and Moses went vppe in to the hyll of God, and seyde vnto the elders: tarye ye here vntill we come agayne vnto you: And beholde here is Aaron and Hur with you. Yf any man haue any maters to doo, let him come to them

when Moses was come vpp in to the mounte, a clowde couered the hyll, and the glorie of the Lorde abode upon mounte Sinai, and the clowde couered it .vi. dayes. And the seventh daye he called vnto Moses out of the clowde. And the facyon of the glorie of the Lorde was like consumyng fyre on the toppe of the hyll in the syghte of the childern of Israel. And Moses went in to the mountayne. And Moses was in the mounte .xl. dayes and .xl. nyghtes.

#### The .xxv. Chapter

**A**ND the Lorde talked with Moses sayinge: speake vnto the childern of Israel that they geue me an heue offryng, and of euery man that geueth it willingly with his herte ye shall take it. And this is the heue

**F** offryng



offrynge which ye shall take of them: gold, silver and brasse: and lacynete coloure, scarlet, purpull, hyffe and gootes here: rams skynnes that are red, and the skynnes of taxus and sethim wodd, oyle for lightes and spices for a noyn: tynge oyle and for swete cense: Onix stones and sett stones for the Ephod and for the bresillappe.

Ephod is a garment lyke an amyce.

And they shall make me a sanctuary that I may dwell amonge them. And as I haue shewed the the facion of the habitacio and of all the ornamentes therof, cuē so se that ye make it in all thynges.

And they shall make an arke of sethim wodd. ij. cubittes and an halfe longe, a cubite and an halfe brode and a cubitt and an halfe hye. And thou shalt ouerleye it with pure golde: both within and without, and shalt make an hye vppon it a crowne of golde rounde aboute. And thou shalt cast. iij. rynges of golde for it and put them in the. iij. corners there of. ij. rynges on the one syde of it and ij. on the other. And thou shalt make staues of sethim wodd and couer them with golde, and put the staues in the rynges alonge by the sydes of the arke, to here it with all. And the staues shall abyde in the rynges of the arke, and shall not be taken awaye.

And

And thou shalt put in the arke, the wytnesse which I shall geue the.

And thou shalt make a mercyseate of pure golde. ij. cubytes and an halfe longe and a cubite and an halfe brode. And make. ij. cherubyns off thicke golde on the. ij. endes of the mercyseate: and sett the one cherub on the one ende and the other on the other ende of the mercyseate: so se that thou make them on the ij. endes there of. And the cherubyns shall stretch their wynges abrode ouer an hye, and couer the mercyseate with their wynges, and their faces shall loke one to another: cuē to the mercyseate ward, shall the faces of the cherubyns be. And thou shalt put the mercyseate aboue vpon the arke, and in the arke thou shalt put the wytnesse which I will geue the.

There I will mete the and will comon with the from vpon the mercyseate from betwene the two cherubyns which are vpon the arke of wytnesse, of all thyng which I will geue the in commaundment vnto the children of Israel.

Thou shalt also make a table of sethim wodd of two cubittes longe and one cubitt brode and a cubitt and an halfe hye. And couer it with pure golde and make there to a crowne of golde rounde aboute. And make vnto that

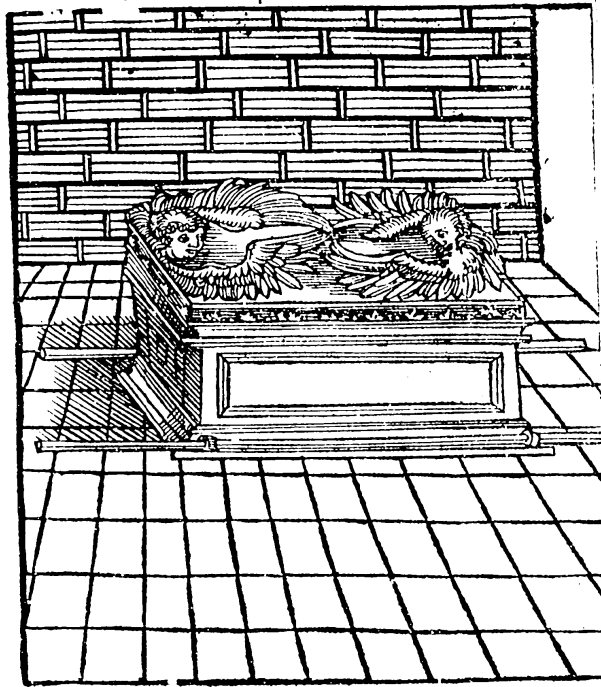
F ij. an whope

an whope of .iiij. fingers brode, rounde aboute, And make a golde crowne also to the whope rounde aboute. And make for it .iiij. rynges of golde and put them in the corners that are on the .iiij. fete therof: euē harde vnder the whope shall the rynges be, to put in staues to bere the table with all. And thou shalt make staues of Sethim wore and ouerleye thē with golde, that the table maye be borne with them. And thou shalt make his disshes, spones, pottes and flatpeces to poure out withall, of fyne golde. And thou shalt sett upon the table, sheuwbred before me allwaye.

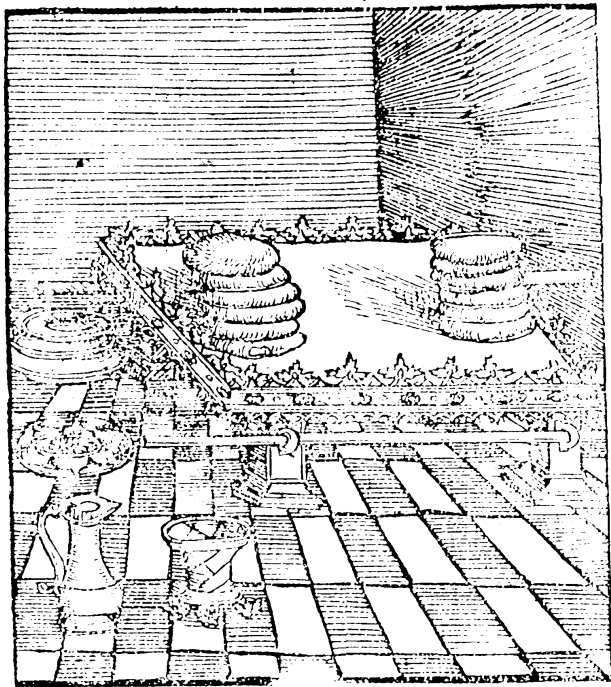
shewbred  
because it  
was alway  
in the presen-  
ce: and light  
of the Lorde

And thou shalt make a candellsticke of pure thicke golde with his shaft, braunches, bolles, knoppes and floures procedyng there out. Syxe braunches shall procede out of the sydes of the candellsticke. .iiij. out of the one syde and .iiij. out of the other. And there shall be .iiij. cuppes like vnto almondes with knoppes and floures vppon euery one of the .vi. braunches that procede out of the candellsticke: and in the candellsticke selfe .iiij. cuppes like vnto almondes with their knoppes and floures: that there be a knope vnder euery .iiij. braunches of the syxe that procede out of the candellsticke. And the knoppes and the braunches shall be altogether, one peece of pure thicke golde.

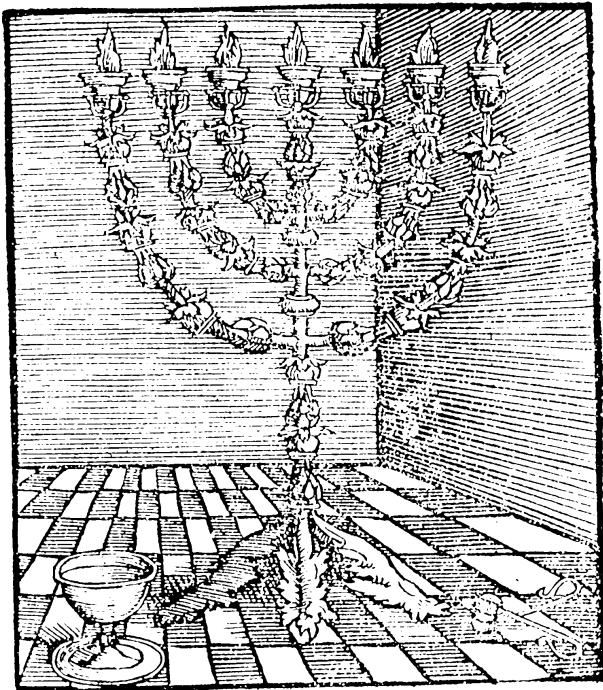
And



¶ The forme of the arke of wittnesse with his staues and two cherubyns.



¶ The table of shebreed with the loaves of  
breed vppon it, and his other vessels.



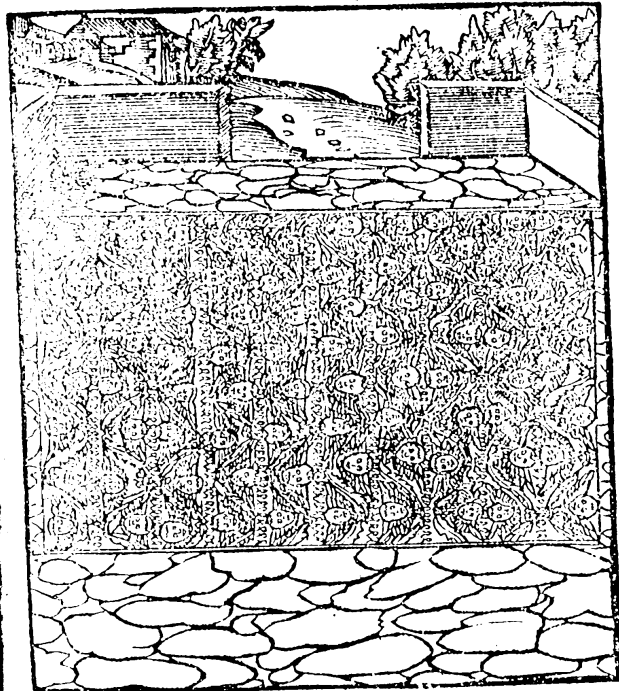
¶ The facion of the candelsticke with his lam-  
pes, snuffers and other necessaries.

And thou shalt make. viij. lampes and put them an hye there on, to geue lighte vnto the other syde that is ouer agaynst it: with snuffers and fyre pannes of pure golde. And hundred pounce weyghte of fyne golde shall make it with all the apparell. And se that thou make them after the facyon that was shewed the in the mounte.

## The xxvi. Chapter.

**A**Nd thou shalt make an habitatyō with ten curteynes of treyned bysse, Iacynthe scarlet and purpull, and shalt make them with cherubyns of broderd worke. The lenghte of a curtayne shalbe. xxxviij. cubyttes, and the bredth. iiiiij. and they shalbe all of one measure: fyue curtaynes shalbe coupled together one to a nother: and the other fyue likewise shalbe coupled together one to another.

Then shalt thou make louppes of Iacynthe coloure, a longe by the edge of the one curtayne even in the selvege of the couplinge curtayne. And likewise shalt thou make in the edge of the vtmost curtayne that is coupled therewith on the other syde. Fyfte louppes shalt thou make in the one curtayne, and fiftie in the edge of the other that is couppled therewith on the other syde: so that the louppes be one ouer agaste a nother. And thou shalt make fyfte buttons



¶ The forme of the ten cortaynes of the tabernacle with their cherubins and fiftie louppes.

buttons of golde, and couple the curtaynes together with the buttons: that it maye be an habitacyon.

And thou shalt make .xj. curtaynes of goates heere, to be a tente to couer the habitacyō The length of a curtayne shalbe .xxx. cubettes, and the bredth .iiij. and they shalbe all .xi. of one measure. And thou shalt couple .v. by the selues, and the other sixe by them selues, and shalt double the sixte in the forefront of the tabernacle, And thou shalt make fyftie loupes in the edge of the vtmost curtayne on the one syde: euen in the couplynge courtayne, and as many in the edge of the couplynge curtayne on the other syde. And thou shalt make fyftie buttones of brasse and put them on the loupes, and couple the tent together with all: that there may be one tabernacle.

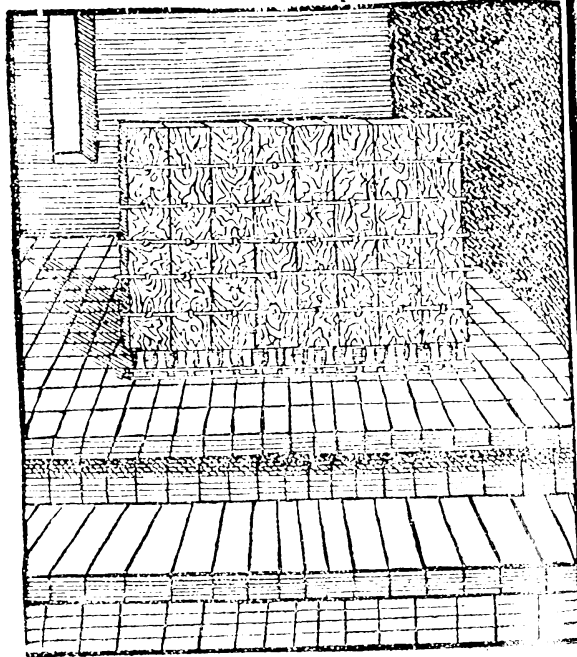
And the remnaunt that resteth in the curtaynes of the tente: euen the bredeth of halfe a curtayne that resteth, shalbe left on the backe sydes of the habitacyon: a cubite on the one side and a cubite on the other syde, of that that remaineth in the length of the curtaynes off the tabernacle, which shall remayne of ether syde of the habitacion to couer it with all.

And thou shalt make another couering for the tente of rams skynnes dyed red: and yet another

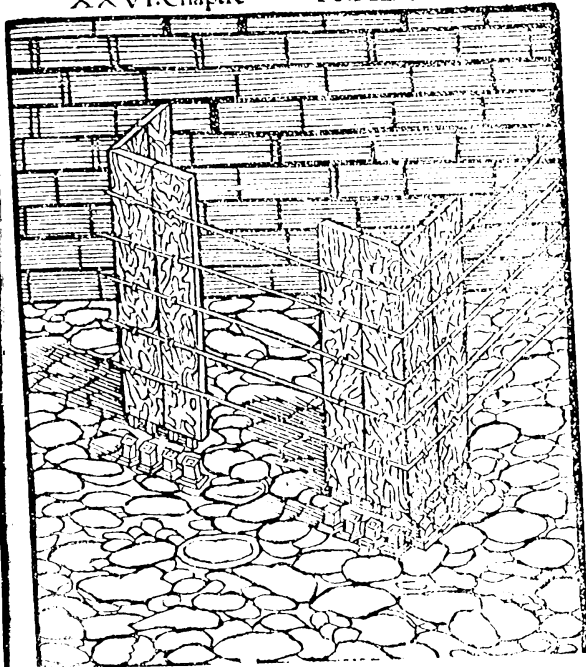
ther aboue all of taxus skynnes.

And thou shalt make bordes for the habitation of sethim wood to stonde vpright: ten cubettes longe shali euery borde be, and a cubette and an halfe brode. Two fete shall one borde haue to couple them together with all, and so thou shalt make vnto all the bordes of the habitation. And thou shalt make .xx. bordes for the habitation on the south syde, and thou shalt make .xl. sokettes of syluer and put them vnder the .xx. bordes: two sokettes vnder euery borde. for their two fete. In lyke maner in the north syde of the habitacyon there shalbe .xx. bordes and .xl. sokettes off syluer: two sokettes vnder euery borde. And for the west ende off the habitacyon, shalt thou make sixe bordes, and two bordes moo for the two west corners of the habitacion: so that these two bordes be coupled together beneth and lyke wyse aboue with clamps. And so shall it be in both the corners. And so there shalbe .viij. bordes in all and .xvi. sokettes of syluer: ij. sokettes vnder euery borde.

And thou shalt make barres off sethim wood fyue for the bordes of the one side of the tabernacle, and fyue for the other syde, and fyue for the bordes off the west ende. And the myddle barre shall goo alonge thorowe the myddes of the



¶ The facion of the bordes of the tabernacle,  
with their fete, sockettes and barres,



¶ The facion of the corner bordes with their  
fete sockettes and barres.

of the bordes and barre them together fro the one ende vnto the other. And thou shalt couer the bordes with golde and make golden rynges for them to put the barres thorow, ad shalt couer the barres with golde also. And reer vp the habitation acordinge to the facion therof that was shewed the in the mount.

And thou shalt make a vayle off Iacynete, off scarlett, purpull and twyned bysse, and shalt make it off broderd worke and full of cherubyns. And hange it vppon. iij. pilers of sethim wodd couered with golde ad that their knoppes be couered with golde also and stonde apon. iij. sokettes of syluer. And thou shalt hange vpon the vayle with rynges, and shall brynge in within the vayle, the arke of wittnesse. And the vayle shall deuyde the hollye from the most hollye.

And thou shalt put the mercysseate vppon the arke of wittnesse in the holysst place. And thou shalt put the table without the vayle and candlestick ouer agaynst the table vppon the south syde of the habitation. And put the table on the north syde.

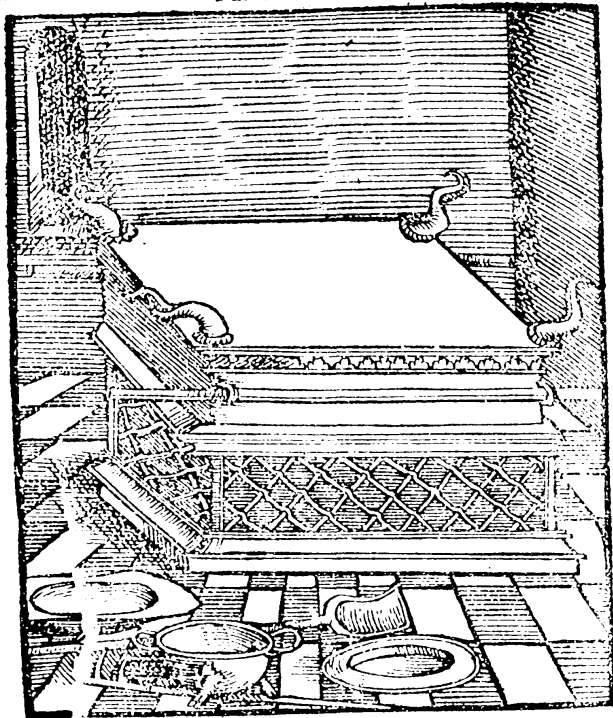
And thou shalt make an hangyng for the doore of the tabernacle: of Iacynete, off scarlett, off purpull and off twyned bysse, wroughte with needle worke. And thou shalt make

make for the hangyng, fyue pilers off sethim wodd, and couer both them ad their knoppes with golde, and shalt cast. v. sokettes off brasfe for them.

## ¶ The. xxvij. Chapter

**A**nd thou shalt make an altare of sethim wodd: fyue cubettes longe ad. v. cubettes brode. that it be fouresquare, and. iij. cubettes hie. And make it hornes proceeding out in the. iij. corners of it, and couer it with brasfe. And make his asshepannes, shouels, basens, fleshhokes, fyrepannes and all the apparell there of, of brasfe after the fashyon of a net, ad put apon the nette. iij. rynges: euen in the. iij. corners of it, and put it beneth vnder the compasse of the altare, and let the net reache vnto the one halfe of the altare, And make staues for the altare of sethim wodd, and couer the with brasfe, and let them be put in rynges alonge by the sydes off the altare, to bere it with all. And make the altare holowe with bordes: euen as it was shewed the in the mount, so lett them make it,

And thou shalt make a courte vnto the habitation. which shall haue in the south syde hangynges of twyned bysse, beyng an hundred cubettes longe, and. xx. pilers thereof with there. xx. sokettes of brasfe: but the knoppes of the pilers

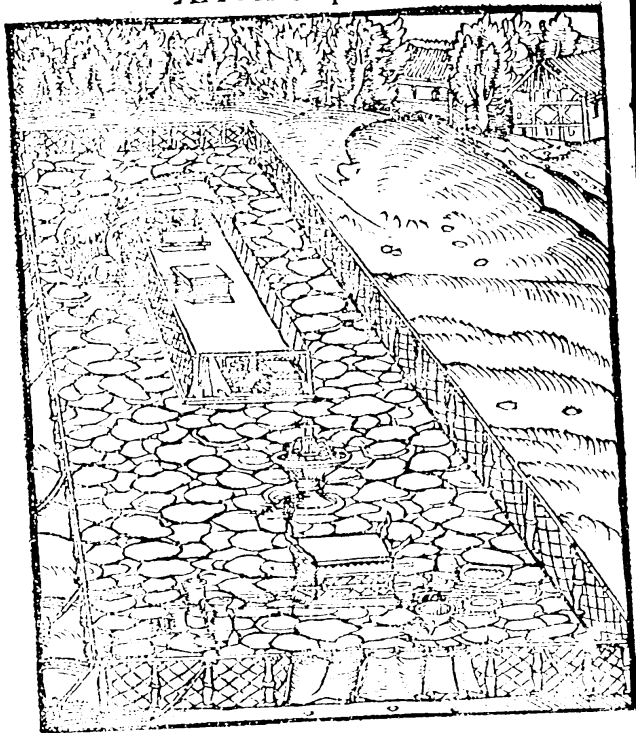


The forme of the alter of the burnt offrynge with his hornes, ringes flaues, gredyernes and other ornemetes.

pillers and their whopes shalbe syluer. In like wise on the north syde there shalbe hāgynge of an hundred cubettes longe and .xx. pillers with their sokettes of brasse, and the knoppes and the whopes of syluer. And in the bredth of the courte westwarde, there shalbe hangynge of fyfye cubettes longe, and .x. pillers with their .x. sokettes. And in the bredth of the courte eastwarde toward the rysynge of the sonne, shalbe hangynge of .l. cubyttes. Hāgynge of .xv. cubittes in the one syde of it with .iiij. pillers and .iiij. sokettes: and likewise on the other syde shalbe hangynge of .xv. cubettes with .iiij. pillers and .iiij. sokettes.

And in the gate of the courte shalbe a vāyle of .xx. cubettes: of lacynete, scarlet, purpule and twyned bysse wroughte with needle worke, and .iiij. pillers with their .iiij. sokettes. All the pillers rounde aboute the courte shalbe whoped with syluer, and their knoppes of syluer, and their sokettes of brasse. The length of the courte, shall be an hundred cubettes, and the bredth fiftye, and the heygth fyue, and the hangynge shalbe of twyned bysse and the sokettes of brasse. And all the vessels of the habitation to all maner seruyce and the pyntes there of: ye and the pyntes alio of the courte, shalbe brasse.





The figure of the ordering of all the ornaments which must stand in the tabernacle.

And commande the children of Israel that they geue the pure oyle olyue beaten for the lightes to poure all way in to the lampes. In the tabernacle of witnesse without the vayne which is before the trytnesse, shall Aaron and his sonnes dresse it both even and morninge before the Lorde: And it shalbe a dewtie for euer vnto youre generacyous after you: to be geuen of the children of Israel.

## The. xxviii. Chapter.

And take thou vnto the, Aaron thi brother and his sonnes with him, from amonge the children of Israel, that he maye mynistr vnto me: both Aaron, Nadab, Abihu, Eleazar and Ithamar Aarons sonnes. And thou shalt make holyc rayment for Aaron thi brother, both honorable and glorious. Moyses speake vnto all that are wyse harted which I haue fylled with the sprete of wysdome: that they make Aarons rayment to consecrate him wyth, that he maye mynistr vnto me.

These are the garmentes which they shall make: a brestlappe, Ephod, a tuncle, a straye cote, a myter and a girdell. And they shall make holyc garmentes for Aaron thi brother and his sonnes, that he maye mynistr vnto me. And they shal take there to, golde, lacinete, scarlet,

G ij. purpull

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est of the olde  
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to capitate as  
it were vnt  
der the cere-  
monies of the  
old lawe. I  
me their spak  
and ours be  
domme.



¶ The forme of Aaron with all his apparell.

purpull and bysse.

And they shall make the Ephod: of golde Iacynete, scarlett, purpull and white twyned bysse with broderdworke, The two sydes shall come to gether, clossed vpppe in the edges thereof And the girdell of the Ephod shalbe of the same workemanshippe and of the same stuffe: cotten of golde, Iacynete, scarlete, purpull and twyned bysse,

And thou shalt take two onyx stones and graue in them the names of the children of Israel: sixe in the one stone, and the other sixe in the other stone: accordinge to the order of their birth. After the worke of a stonegrauer, euē as sygnettes are grauen, shalt thou graue the ij stones with the names of the children of Israel, and shalt make the to be set in ouches of golde. And thou shalt put the two stones vpon the two shulders of the Ephod, and they shalbe stones off remembraunce vnto the children off Israel. And Aaron shall bere their names before the Lorde vppon hys two shulders for a remembraunce.

And thou shalt make hokes off golde and two cheynes off fine golde: lynkeworke and wrethed, and fasten the wrethed cheynes to the hokes.

And thou shalt make the breastlappe of enesample

# XXVIII. Chapter.

sample with broderd worke: euē after the worke of the Ephod shalt thou make it: of golde, Iacynēte, scarlet, purple ād twyned bysse shalt thou make it. Fouresquare it shall be ād double, an hand brede longe and an hand brede brode. And thou shalt fyll it with.iiij. rowes of stones. In the first rowe shalbe a Sardios, a Topas and Smaragdus. The seconde rowe: a Rubyn, Saphir and a Diamonde. The thyrd: Lyguriōs an Acatt and Amatist. The fourth: a Turcas, Onix and Iaspis. And they shalbe sett in golde in their inclofers. And the stones shalbe grauen as sygnettes be graue: with the names of the children of Israel euen with. xij. names euery one with his name acordinge to the. xij. trybes.

And thou shalt make vppon the brestlapppe. ij. fasteninge cheynes of pure golde ād were then worke. And thou shalt make likewyse vppon the brestlapppe. ij. rynges of golde and put them on the edges of the brestlapppe, and put the. ij. wrethen cheynes of golde in the. ij. rynges which are in the edges of the brestlapppe, And the. ij. endes of the. ij. cheynes thou shalt fasten in the. ij. rynges, and put them vppon the shulders of the Ephod: on the foresyde of it.

And thou shalt yet make. ij. rynges of golde and

# XXVIII. Chapter. Fo. LII.

de ād put the in the. ij. edges of the brestlapppe euē in the borders there of towarde the insyde of the Ephod that is ouer agaynst it. And yet. ij. other rynges of golde thou shalt make, ād put the on the. ij. sydes of the Ephod, beneth ouer agaynst the brestlapppe, alowre where the sydes are ioyned together vppō the brodered girdell of the Ephod. And they shall bynde the brestlapppe by his rynges vnto the rynges of the Ephod with a lace of Iacynēte, that it maye lye close vnto the brodered girdell of the Ephod, that the brestlapppe be not lowsed from the Ephod.

And Aarō shall bere the names of the children of Israel in the brestlapppe of ensāple vppō his herte, whē he goth in to the holy place, for a remēbraūce before the Lorde allwaye. And thou shalt put i the brestlapppe of ensāple ★ lighte ād perfectnesse: that they be euē vppō Aarōs herte whē he goeth i before the Lorde: ād Aarō shal bre the ensāple of the children of Israel vppō his herte before the Lorde alwaie.

And thou shalt make the tunycle vnto the Ephod, all to gether of Iacynēte. And ther shal be an hole for the heed in the myddes of it, ād let there be a bonde of wouen worke rounde aboute the coloure of it: as it were the coloure of a partlet, that it rent not. And beneth vppon

Light ād perfectnesse: In Hebrew it is lightes ād perfectnesse: ād I thinke that the one vnto the stones that did glister ād had light in them and the other clere stones as cristall. And the lighte betokened the light of Godes vworde and the purenesse cleane livinge acordinge to the lawe and was therefore called the ensample of the children of Israel, because it put the in remembrance to kepe Godes vworde ād to do there at.

XXVIII. Chapter.

vppon the hem, thou shalt make pomgranates of lacynete, of scarlet, and of purpull rounde aboute the hem, and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute vppon the hem of the tunicle. And Aaron shall haue it vppon him when he minystrereth, that the sounde maye be herde when he goeth in in to the holy place before the Lorde and when he cometh out, that he dye not.

And thou shalt make a place of pure golde, and graue there on (as signetres are grauen) the holynes of the Lorde, and put it on a lace of lacynete and tie it vnto the mytre, vppon the forefront of it, that it be vpon Aarons forehead: that Aaron bere the synne of the holy thynges which the childern of Israel haue halowed in all their holye giftes. And it shall be alwayes vpon Aarons forehead, that they maye be accepted before the Lorde.

And thou shalt make an albe of bysse, and thou shalt make a mytre of bysse and a girdell of needlle worke.

And thou shalt make for Aarons sonnes also cotes, girdels and bonettes honourable and glorious, and thou shalt put them vppon Aaron thy brother and on his sonnes with him and

That he call  
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nesse of the  
Lorde I sup-  
pose it be this  
name: leuouah

XXIX. Chapter. Fo. LIII.

and shalt anoynte them and fyll theiyr handes and consecrate them, that they maye mynistrer vnto me. And thou shalt make them linnen breches to couer their preuyties: from the loynes vnto the thyes shall they reach. And they shall be vpon Aaron and his sonnes, whē they goo in to the tabernacle of wytnesse, or when they goo vnto the altare to mynistrer in holynes, that they bere no synne and so dye. And it shall be a lawe for euer vnto Aaron and his seed after him.

The. xxix. Chapter.

**T**His is the thinge that thou shalt doo vnto them when thou halowest them to be my preastes. Take one ox and two rammes that are without blemyshe, and vnleueded bred and cakes of swete bred tempered with oyle and wafers of swete bred anoynted with oyle (of wheten floure shalt thou make them) and put them in a maunde and brynge the in the maunde with the oyle and the.ij. rammes.

And brynge Aaron and his sonnes vnto the doore of the tabernacle of wytnesse, and wasshe them with water, and take the garmentes, and put vpon Aaron: the straye cote, and the tunicle of the Ephod, and the Ephod and the brestelapper: and gerth the to him with the brodered girdell of the Ephod. And put the mitre vppon his

Of this they  
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his heed and put the holy crowne vpon the mytre. Then take the anoyntyng oyle and poure it apon his heed and anoynte him. And brynge his sonnes and put albes apon them, and gird them with girdels: as well Aaron as his sonnes. And put the bonettes on them that the prestes office maye be theirs for a perpetuall lawe.

And fyll the handes of Aaron and of his sonnes, and brynge the ox before the tabernacle of witnessse. And let Aaron and his sonnes put their handes apon his heed and kyll him before the Lord in the dore of the tabernacle of witnessse. And take of the blood of the ox and put it apon the hornes of the alter with thi finger and poure all the bloude apon the botome of the alter. And take all the fatt that couereth the inwardes, and the kalle that is on the lyuer and the .ij. kydneyes with the fatt that is apon them: and burne them apon the alter. But the flesh of the ox and his skynne and his donge, shalt thou burne with fyre, without the holste. For it is a synneofferyng.

Then take one of the rammes, and let Aaron and his sonnes put their handes apon the heade of the ram, and cause him to be slayne, and take of his bloude and sprenkell it rounde aboute apon the alter, and cutt the ram in peces and

wesh

wesh the inwardes of him and his legges, and put them vnto the peces and vnto his heed, and burne the hole ram apon the alter. For it is a burnt offering vnto the Lorde, and a swete sauoure of the Lordes sacrifice.

And take the other ram and let Aaron and his sonnes, put their handes apon his heed and let him than be kylled. And take of his bloude and put it apon the type of the righte eare of Aaron and of his sonnes, and apon the thombe of their righte handes, and apon the great too of their ryghte fete: and sprenkell the bloude apon the alter rounde aboute.

Then take of the bloude that is apon the alter and of the anoyntyng oyle, and sprenkell it apon Aaron and his vestimētes, and apon his sonnes and apon their garmentes also. This is he and his clothes holy and his sonnes and their clothes holye also.

Then take the fatt of the ram and his rompe and the fatt that couereth the inwardes and the kalle of the lyuer and the two kydneyes and the fatt that is apon them and the righte shulder (for that ram is a fulloffryng) and a synnell of bred and a cake of oyled bred and a wafer out of the baskett of swete bred that is before

the Lorde,

the Lorde, and put all apon the handes of Aaron and on the handes of his sonnes: and waue the in ad out a waueoffrynge vnto the Lorde. Than take it from of their handes and burne it apon the alter: euen apon the burnt offeringe, to be a sauoure of swetnesse before the Lorde. For it is a sacrifice vnto the Lorde.

Then take the brest of the ram that is Aarons fulloffrynge and waue it a waueoffrynge before the Lorde, ad let that be thy parte. And sanctifie the brest of the waueoffrynge and the shulder of the heueoffrynge whiche is waued and heued vp of the ram whiche is the fulloffrynge of Aaron ad of his sonnes. And it shal be Aarons ad his sonnes dutye for euer, of the childre of Israel: for it is an heueoffrynge. And the heueoffrynge shalbe the Lordes dutie of the children of Israel: euen of the sacrifice of their peaccoffrynges which they heue vnto the Lorde.

And the hollye garmentes of Aaron shalbe his sonnes after him, to anoynte them therein, and to fyll their handes therein. And that sonne that is preast in his stede after him, shal put them on seuen dayes: that he goo in to the tabernacle of witnesse, to minitre in the hollye place.

Thā take the ram that is the fulloffryng ad  
scith

scith his flesh in an hollye place. And Aaron and his sonnes shall eate the flesh of hi, ad the bred that is in the basket: euen in the dore of the tabernacle of witnesse. And they shall eat the, because the attonmēt was made therewith to fyll their handes and to sanctifie the: but a straunger shal not eate theroof, because they are hollye.

Yf oughte of the flesh of the fulloffrynges, or of the bred remayne vnto the morning, thou shalt burne it with fyre: for it shall not be eaten, because it is hollye. And se thou do vnto Aaron and his sonnes: euen so in all thynges as I haue commaunded the: that thou fyll their handes seuen dayes and offre euery daye an ox for a synneoffrynge for to recōcyle with all. And thou shalt halowe the alter when thou reconcelest it, and shalt anoynte it to sanctifie it. Seue dayes thou shalt reconceyle the alter and sanctifie it, that it maye be an alter most hollye: so that no mā maye twich it but thei that be consecrate.

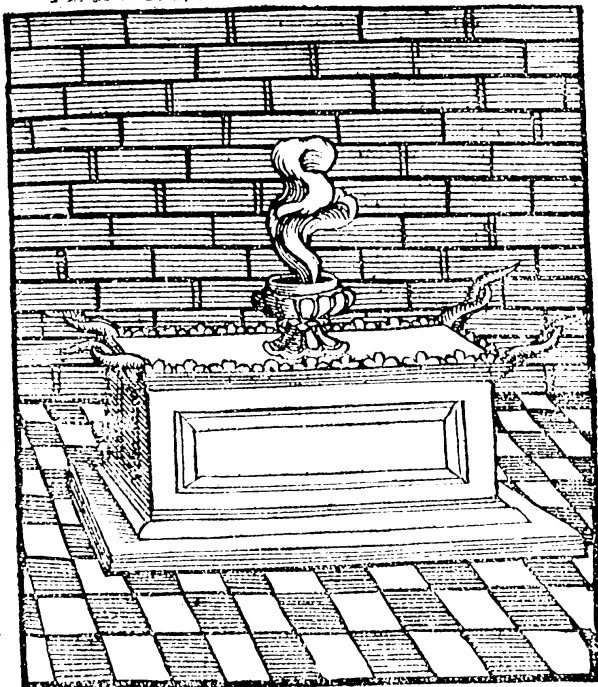
This is that which thou shalt offre vpo the alter: ij. lambes of one yere olde daye by daye for euer, the one thou shalt offre in the morninge and the other at euen. And vnto the one lā be take a tenth deale of floure myngled wyth the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a drinke.

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keoffrynge. And the other lambe thou shalt offer at euen and shall doo thereto acordynge to the meateoffrynge and drinkeoffrynge in the mornyng, to be an odoure of a swete sauoure of the sacrifice of the Lorde. And it shall be a continuall burnt offrynge amonge youre children after you, in the doore of the tabernacle of witnesse before the Lorde, where I will mete you to spake vnto you there. There I will mete wyth the childern of Israel, and wilbe sanctified in myne honoure. And I will sanctifie the tabernacle of witnesse and the alter: and I will sanctifie also both Aaron and his sonnes to be my preastes. And moreover I will dwell amonge the children of Israel and wilbe their God. And they shal knowe that I am the Lorde the ir God that broughte them out of the lond of Egipte for to dwell amonge them: euen I the Lorde their God,

¶ The. xxx. Chapter.

**A**nd thou shalt make an alter to burne se therein, of sethim wod: a cubet longe, and a cubet brode, euen fouresquare shall it be and two cubettes hie: with hornes procedyng out of it, and thou shalt ouerlay it with fyne golde both the roffe and the walles round aboute, and his hornes also, and shalt make vnto it a crowne of gold rounde aboute, and ij. golde rings on ether



¶ The forme of the altare of incense with all that belongeth vnto it.

# XXIX. Chaptre.

on ether syde, euen vnder the crowne, to put staues therein for to bere it with all. And thou shalt make the staues of sethim wodde and couer them with golde. And thou shalt put it before the vayle that hangeth before the arcke of witnesse, and before the mercyscate that is before the witnesse, where I will mete the.

And Aaron shall burne thereon swete cense euery mornynge when he dresseth the lampes: and lykwylse at euen when he setteth vpp the lampes he shall burne cense perpetually before the Lorde thorow out youre generacions. Ye shall put no straunge cense thereon, nether burnt sacrifice nor meate offrynge: nether poure any drynke offrynge thereon. And Aaron shall reconyle his hornes once in a yere, wth the bloude of the synne offrynge of reconylyng: euen once in the yere shall he reconyle it thorow youre generacions. And so is it most holyc vnto the Lorde.

And the Lorde spake vnto Moses saynge: when thou takest the summe of the childern of Israel ad tellest them, they shall geue euery mā a reconylyng of his soule vnto the Lorde, that there be no plage amonge them when thou tellest them. And thus moch shall euery man geue that goeth in the nombre: halfe a syde, after the holyc syde: a syde is .xx. geras: and

# XXX. Chapter Fo. LIVII.

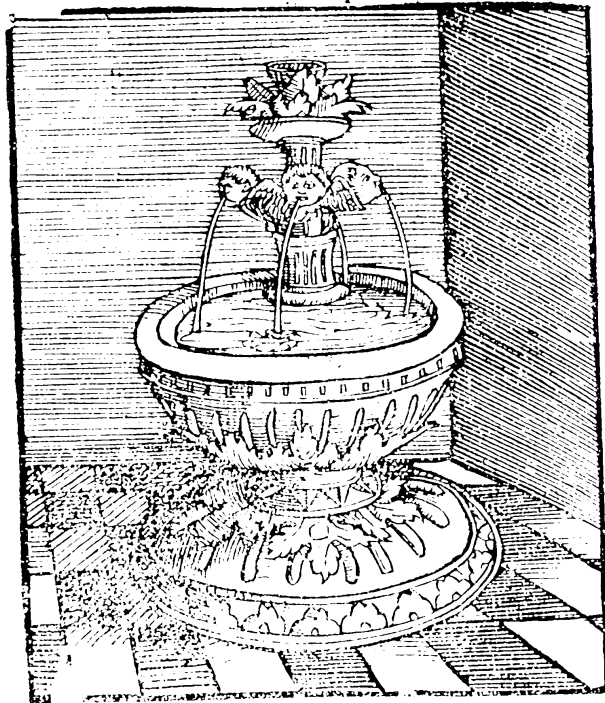
and an halfe syde shall be the heue offrynge vnto the Lorde. And all that are numbred of the that are .xx. yere olde and aboue shall geue an heue offrynge vnto the Lorde. The ryche shall not passe, and the poore shall not goo vnder halfe a syde, when they geue an heue offrynge vnto the Lorde for the attonemēt of their soules. And thou shalt take the reconylyng money of the children of Israel and shalt put it vnto the vse of the tabernacle of witnesse, and it shall be a memoriall of the childern of Israel before the Lorde, to make attonement for the ir foules.

And the Lorde spake vnto Moses saynge: thou shalt make a lauer of brasse and his fote also of brasse to wash with all, and shalt put it betwene the tabernacle of witnesse and the altar and put water therein: that Aaron and hys sonnes maye wsh both their handes ad theyr fete thereout, whē they go in to the tabernacle of witnesse, or whē they goo vnto the altare to minstre and to burne the Lordes offrynge, lest they dye. And it shalbe an ordinaunce for euer vnto him and his seed amonge youre childern after you.

And the Lorde spake vnto Moses saynge: take principall spices: of pure myrre siue hundred cycles, of swete cynamome halfe so moch

H i two hū





¶ The figure of the laver of brasse with his fote.

two hundred and fyfrie sicles: of swete calamy te, two hundred and .l. Of cassia, two hundred and .l. after the hollye sycle, and of oyle olyue an hin. And make of them hollye anoyntyng eyle euen an oyle compounde after the crafte of the apoticarye. And noynte the tabernacle off wymeße therewyth, and the arcke of witnesse, and the table with all his apparell, and the candelsticke with all his ordinaunce, and the alter of incense, and the alter of burnt sacrifice and all his vessels, and the lauer and his fote. And sacrifice them that they maye be most hollye: so that no man twyche them but they that be halowed. And anoynte Aaron and his sonnes and consecrate the to ministrate vnto me.

And thou shalt speake vnto the childre of Israel saynge: this shalbe an hollye oyntyng eyle vnto me, thorow out youre generacions. No mans flesh shalbe anoynted therewith: nether shall ye make any other after the makinge of it for it is hollye, se therefore that ye take it for hollye. whosoever maketh like that, or whosoever putteth any of it apon a straunger, shall peryllysh from amonge his people.

And the Lord sayd vnto Moses: take vnto the swete spices: stacte, onycha, swete galbanū and pure frāskēsens, of etch like moch: and make  
 Ki ij cens

cens of them cōpounde after the craſte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witneſſe in the tabernacle of witneſſe, where I will mete the, but let it be vnto you holye. And ſe that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whoſoeuer ſhall make like vnto that, to ſmell thereto, ſhall periſh from amonge his people.

## ¶ The. xxxj. Chapter

**A**Nd the Lorde ſpake vnto Moſes ſayinge: beholde, I haue called by name, Bezaleel the ſonne of Uri ſonne to Hur of the tribe of Iuda. And I haue filled hi with the ſpirit of God, with wiſdome, vnderſtandinge and knowlege: euē in all maner worke, to finde out ſote faytes, to worke in golde ſyluer and braſſe and with the craſte to graue ſtones, to ſet and to carue in tibre and to worke in all maner worke maſhipe. And beholde, I haue geuē him to be his companion Ahiaſiab the ſonne of Ahiaſimach of the tribe of Dan, and in the hertes of all that are wiſe harted I haue put wiſdom to make all that I haue commaunded the: the tabernacle of witneſſe, and the arcke of witneſſe, and the mercyſeate that is there vpon, and all the ornamentes of the tabernacle, and the

table

the table with his ordinaunce, and the pure candleſticke with al his apparell, and the altar of incens, and the altar of burnt offrynges with al his veſſels, and the lauer with his ſote, and the veſtimētes to miniſtre in, and the holye garmētes for Aarō the preaſt, and the garmētes of his ſonnes to miniſtre in, and the anoyntinge oyle and the ſwete cenſe for the ſanctuary: accordinge to al as I haue commaunded the ſhall they doo.

And the Lorde ſpake vnto Moſes ſayinge: ſpeake vnto the childern of Iſrael and ſaye: i any wyſe ſe that ye kepe my Sabbath, for it ſhalbe a ſygne betwene me and you in youre generacions for to knowe, that I the Lorde doo ſanctifie you. Kepe my Sabbath therfore, that it be an holye thyng vnto you. He that deſileth it, ſhal be ſlayne therfore. For whoſoeuer worketh therein, the ſame ſoule ſhalbe roter out from amonge his people. Sixe dayes ſhall men worke, but the ſeuenth daye is the Sabbath of the holye reſte of the Lorde: ſo that whoſoeuer doeth any worke in the Sabbath daye, ſhal dye for it. wherfore let the childern of Iſrael kepe the Sabbath, that they obſerue it thorowe out their generacions, that it be an appoyntement for euer. For it ſhalbe a ſygne betwene me, and the childern of Iſrael for euer. For in ſixe dayes the Lorde made heauen and erth, and the ſeuenth

The ſabbath beſide that it ſerued to come and heare the worde of god and to ſeeke his will and to offer and reconcile the felues vnto god, it was a ſigne vnto them alſo and did put offe in remembrance that it was god that ſanctified the with his holye ſpreate and not thei them ſelues with their holy verkes.

## XXXI. Chapter.

cens of them cōpounde after the craſte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witneſſe in the tabernacle of witneſſe, where I will mete the, but let it be vnto you holye. And ſe that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whoſoeuer ſhall make like vnto that, to ſmell thereto, ſhall periſh from amonge his people.

## ¶ The. xxxj. Chapter

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## XXXI

## Fo. LIX

the table with his ordinaunce, and the pure candleſticke with al his apparell, and the alter of incens, and the alter of burnt offrynges with al his veſſels, and the lauer with his ſote, and the veſtiments to miniſtre in, and the holye garmētes for Aarō the preaſt, and the garmētes of his ſonnes to miniſtre in, and the anoyntinge oyle and the ſwete cenſe for the ſanctuarye: accordinge to al as I haue commaunded the ſhall they doo.

And the Lorde ſpake vnto Moſes ſayinge: ſpeake vnto the childern of Iſrael and ſaye: i any wyſe ſe that ye kepe my Sabbath, for it ſhalbe a ſygne betwene me and you in youre generacions for to knowe, that I the Lorde doo ſanctiſie you. Kepe my Sabbath therefore, that it be an holye thyng vnto you. He that deſileth it, ſhall be ſlayne therefore. For whoſoeuer worketh therein, the ſame ſoule ſhalbe roted out from amonge his people. Sixe dayes ſhall men worke, but the ſeuenth daye is the Sabbath of the holye reſte of the Lorde: ſo that whoſoeuer doeth any worke in the Sabbath daye, ſhal dye for it. wherfore let the childern of Iſrael kepe the Sabbath, that they obſerue it thorowe out their generacions, that it be an appoyntement for euer. For it ſhalbe a ſygne betwene me, and the childern of Iſrael for euer. For in ſixe dayes the Lorde made heauen and erth, and the ſeuenth

*The ſabbath beſide that it ſerued to com- me and heare the worde of god and to ſeeke his vil and to offer and reconcile the ſelues vnto god, it was a ſygne vnto them alſo did put ſin in remembrance that is vvas god that ſanctified the with his holy ſpirit and not thei them ſelues with their holy verkes.*

seuenth daye he rested and was refreshed.

And whē he had made an end of comenynge with Moses vppon the mounte Sinai, he gaue him two tables of witnesse: which were of stone and written with the finger of God.

## ¶ The. xxxij. Chapter

**A**ND when the people sawe that it was long ere Moses came doune out of the mountayne, they gathered them selues together and came vnto Aaron and sayde vnto him: Vp and make vs a god to goe before vs: for of this Moses the felowe that brought vs out of the lande off Egypte, we wote not what ys become.

And Aaron saide vnto them: plucke of the golden earynges which are in the eares of youre wyues, youre sonnes and of youre doughters: and brynge them vnto me. And all the people plucked of the golden earynges that were in their eares, and broughte them vnto Aaron. And he receaued them of their handes and facyoned it with a grauer and made it a calfe of molten metall. And they sayde: This is thi god O Israel, whiche brought the out of the lande off Egypte.

And when Aaron sawe that, he made an altare

tare before it, and made a proclamation sayinge to-morrow shalbe holy daye vnto the Lorde. And they rose vp in the mornyng and offred burnt offrynges, and brought offrynges of attonement also. And than they satt them doune to eate and drynke, and rose vpp agayne to playe.

Than the Lorde sayde vnto Moses: go get the doune, for thi people which thou broughtest out of the lāde of Egypte, haue marred all they are turned at once out of the waye whiche I comaunded the, and haue made the a calfe of molten metall, and haue worshipped it and haue offred therto and haue saide: This is thy God thou Israel, which hath brought the out of the lande of Egypte. And the Lorde sayde vnto Moses: beholde, I see this people that it is a stiffnecked people, and now therefore suffice me that my wrath maye waxe hote vppō the, and that I maye consume the: and than will I make of the a mightie people,

Than Moses besoughte the Lorde his God and sayde: O Lord, why shuld thy wrath waxe hote apō thy people which thou hast brought out of the lande of Egypte with great power and with a mightie hande: wherfore shuld the Egyptians speake and saye: For a mischefe dyd he brynge them out: euen for to slee them in

The poppe  
voulde curse  
xx. hundred  
thoufande as  
blacke as co  
les, and sende  
the to hell for  
to haue soche  
a proffre, and  
voulde not  
haue prayed  
as Moses did.

them in the mountayns, and to consume them from the face of the erth. Turne from thi fearse wrath, and haue compassion ouer the wickednesse of thi people. Remēbre Abraham, Isaac and Israel thy seruantes, to whō thou sworedest by thyne owne selfe and saideest vnto thē: I wil multiplye youre seed as the starres of heauen, and al this lande which I haue saide, I will geue vnto youre seed: and they shall ēheret it for euer. And the Lorde refrayned him selfe from that euell, which he sayde he wolde do vnto his people.

And Moses turned his backe and went doune frō the hyll, and the .ij. tables of witnesse in his hande: which were wryttē on both the leaues and were the worke of God, and the writinge was the writinge of God graue upon the tables. And when Iosua herde the noyse of the people as they shouted, he saide vnto Moses: there is a noyse of warre in the hoste. And he sayde: it is not the crye of thē that haue the masterye. nor of thē that haue the worse: but I doo heare the noyse of synginge.

And as soone as he came nye vnto the hoste and sawe the calfe and the daunsyng, his wrath waxed hote, and he cast the tables out of his hande, and brake them euen at the hyll foote. And he toke the calfe which they had made  
and

and burned it with fyre, and stampit it vnto powder and strowed it in the water, and made the childern of Israel drynke. And thā Moses sayde vnto Aarō: what dyd this people vnto the that thou hast brought so great a synne upon them.

And Aaron sayde: let not the wrath of my Lorde waxe fearse, thou knowest the people that they are euen sett on myschefe: they sayde vnto me: make us a god to goo before us, for we wote not what is become of Moses the fellow that brought us out of the lande of Egypte. And I sayde vnto them: let them that haue golde, take and brynge it me: and I keft it in to the fyre, and there of came out this calfe.

when Moses sawe that the people were naked (for Aaron had made them naked vnto their shame when they made insurrection) he went and stode in the gate of the hoste and sayde: Yf any man perteyne vnto the Lorde, lett him come to me. And all the sonnes of Leui gathered them selues together and came vnto him. And he sayde vnto them, thus sayeth the Lorde of Israel: put euery man his swerde by his syde, and goo in and out from gate to gate thorow out the hoste: and slee euery man his brother, euery man his frende and euery man his neighbour. And the childern of Leui dyd  
as Mo

The popis  
bull fleeth  
moor this A-  
rons calf, eu-  
er an hundred  
thousand for  
one heere of  
them.

as Moses had sayde. And there were slayne of  
the people the same daye, aboute thre thousand  
men. Then Moses sayde: fyll youre handes  
vnto the Lorde this daye, euey man vppō his  
sonne and vppon his brother: to brynge vppō  
you a blessinge this daye.

And on the morowe, Moses sayde vnto the  
people: Ye haue synned a great synne. But  
now I will goo vpp vnto the Lorde, to witt  
whether I can make an attonement for youre  
synne.

And Moses went agayne vnto the Lorde  
and sayde: Oh, this people haue synned a great  
synne and haue made the a god of golde: Yet  
forgeue them their synne I praye the: Yf not  
wype me out of thy booke which thou hast writ  
ten. And the Lorde sayde vnto Moses: I will  
put him out of my booke that hath synned aga-  
ynst me. But goo and brynge the people vnto  
the lande which I sayde vnto the: beholde, my  
ne angell shall goo before the. Neuerthelater  
in the daye when I vyset, I will vysett their syn-  
ne vpon them. And the Lorde plagued the  
people, because they made the calfe which A-  
ron made.

The. xxxiiij. Chapter

**A**Nd the Lorde sayde vnto Moses: de-  
parte ad goo hence: both thou ad the  
people

O pitifull  
Moses, ad li-  
ke vnto O  
mercifull pa-  
ul Roma. ix.  
And o abho-  
minable pope  
vnto all his  
mercilesse  
doles.

people which thou hast brought out of the lād  
of Egipte, vnto the lande which I swore vnto  
Abrahā, Isaac ad Iacob saynge: vnto thi seed  
I will geue it. And I will sende an angell befo-  
re the, and will cast out the Canaanites, the A-  
morites, the Hethites, the Pherezites, the He-  
uites and the Iebusites: that thou maist goo in  
to a lande that floweth with mylke ad honye.  
But I will not goo among you my selfe, for ye  
are a styfnecked people: lest I consume you by  
the waye. And when the people heard this e-  
uell tydinges, they sorowed: ad no mā dyd put  
on his best rayment.

And the Lorde spake vnto Moses, saye vn-  
to the childern of Israel: ye are a styfnecked  
people: I must come ons sodenly apon you, ad  
make an ende of you. But now put youre  
goodly raymēt from you, that I maye mete w-  
hat to do vnto you. And the childern of Is-  
rael layde their goodly raymēt from them euē  
vnder the mount Horeb.

And Moses toke the tabernacle ad pitched  
it without the hoste a ferre of frō the hoste, ad  
called it the tabernacle of wytnesse. And al  
that wold axe any questiō of the Lorde, went  
out vnto the tabernacle of wytnesse which  
was without the hoste. And when Moses wēt  
out vnto the tabernacle, all the people rose

vp ad

### XXXIII. Chaptre.

vp and stode euery man in his tentdore and lo-  
ked after Moses, untill he was gone in to the  
tabernacle. And as sone as Moses was entred  
in to the tabernacle, the clouden piler descen-  
ded and stode in the dore of the tabernacle, ad  
he talked with Moses. And when all the peo-  
ple sawe the clouden piler stonde in the tabe-  
rnacle dore, they rose vp and worshipped: euery  
man in his tentdore.

And the Lorde spake vnto Moses face to  
face, as a man speaketh vnto his frende. And  
whem Moses turned agayne in to the hoste,  
the ladd Iosua his seruante the sonne of Nun  
departed not out of the tabernacle. And Mo-  
ses sayde vnto the Lorde: se, thou saydest vnto  
me: lede this people forth, but thou shewest  
me not whom thou wilt send with me. And  
hast sayde moreouer: I knowe the by name and  
thou hast also founde grace in my syghte:  
Now therfore, yf I haue founde fauoure in thi  
syghte, ihē shewe me thy waye ad let me knowe  
the: that I maye fynde grace in thi sighte. And  
loke on this also, how that this nacyon is thi  
people.

The popish  
saye, my chy-  
rch, mi pāreſh,  
my diocese,  
and the mon-  
kes and freres  
saye all is ou-  
er.

And he sayde: my presence shall goo with  
the, and I will geue the rest. And he sayde: yf  
thi presence goo not with me, carye us not hen-  
ce for how shall it be knowne now that both  
I and

### XXXIII. Chaptre. Fo. XLII.

I and thi people haue founde fauoure in thi sy-  
ghte, but in that thou goest with us: that both  
I and thi people haue a preemynence before  
all the people that are vpon the face of the er-  
th. And the Lorde sayde vnto Moses: I will  
doo this also that thou hast sayde, for thou hast  
founde grace in my sighte, and I knowe the  
by name.

And he sayde: I beseech the, shewe me thi  
glorye: And he sayde: I will make all my good  
goo before the, and I will be called in this na-  
me Iehouah before the, ad wil shewe mercy to  
whom I shew mercy, and will haue compassio-  
on on whom I haue compassion. And he say-  
de furthermore: thou mayst not se my face, for  
there shall no man se me and lyue.

And the Lorde sayde: beholde, there is a  
place by me, and thou shalt stonde apon a roc-  
ke, and while my glorye goeth forth I will put  
the in a clyfte of the rocke, and will put myne  
hande apon the while I passe by. And then I  
will take awaye myne hande, and thou shalt  
se my backe partes: but my face shall not be  
sene.

### The. xxxiiij. Chapter.

**A**Nd the Lorde sayde vnto Moses: heu-  
the. ij. tables of stone like vnto the first  
that I maye write in the the wordes which we-  
re in

XXXIII. Chapter.

re in the fyrst.ij. tables, which thou brakeſt. And be redye agaynſt the mornīge that thou mayſt come vpp early vnto the mount of Sinai and ſtode me there apō the toppē of the mount. But let no man come vp with the, nether let any man be ſene thorow out all the mount, nether let ſhepe nor oxen fede before the hyll.

And Moſes hewed.ij. tablēs of ſtone like vnto the firſt ād roſe vp early in the morninge ād went vp vnto the moūt of Sinai as the Lorde cōmaunded him: ād toke in his hāde the.ij. tables of ſtone. And the Lorde deſcēded in the cloude, ād ſtode with him there: ād he called apō the name of the Lorde. And whē the Lorde walked before him, he cryed: Lorde Lorde God full of compaſſion ād mercy, which art not lightly angrye but abundāt in mercy ād trueth. ād kepeſt mercy in ſtore for thouſandes, ād forgetteſt wikedneſſe, trespāce ād ſynne (for there is no man ynnocēt before the) and viſiteſt the wikydnēſſe of the fathers vpon the childern ād apon childerns childern. euen vnto the thryd ād fourth generatiō. And Moſes bowed hymſelf to the erth quykly, ād worſhipped ād ſayde: yf I haue fōūde grace in thi ſighte o Lorde, than let my Lorde goo with us (for it is a ſtuburne people) and haue mercy  
apon

XXXIII. Chaptre. Fo. XLIII.

apō oure wikedneſſe ād oure ſynne, and let us be thyne enheritaunce.

And he ſayde: beholde, I make an appoyntment before all this people; that I will do maruells: ſoēh as haue not bene done i all the worlde, nether amōge any nacyon. And all the people amonge which thou art, ſhall ſe the worke of the Lorde: for it is a terryble thinge that I will doo with the: kepe all that I commaunde the this daye, and beholde: I will caſt out before the: the Amorites, Canaanites, Hethites, Pherezites, Heuites and Iebuſites. Take hede to thi ſelfe, that thou make no compacte with the inhabiters of the lōde whether thou goeſt leſt it be cauſe of ruyne amonge you. But ouerthrowe their alters and breke their pilers, and cutt doune their grooues, for thou ſhalt worſhippe no ſtraunge God For the Lorde is called gelous, becauſe he is a gelous God: leſt yf thou make any agreement with the inhabiters of the lande, when they go a whoorynge after their goddes ād do ſacrifice vnto their goddes, they call the and thou eate of their ſacrifice: ād thou take of their daughters vnto thi ſonnes, and when their daughters goo a whoorynge after their goddes, they make thi ſonnes goo a whoorynge after their goddes alſo.

Thou



Thou shalt make the no goddesses of metall  
The fest of swete bred shalt thou kepe, *ād. vij.*  
dayes thou shalt eate unleuended bred (as I  
commaunded the) in the tyme apoynted in the  
moneth of Abib: for in the moneth of Abib  
thou camest out of Egipte. All that breaketh  
vp the matryce shalbe mine, and all that breake  
keth the matryce amonge thi catell, yf it be ma  
le: whether it be ox or shepe. But the first of  
the asse thou shalt by out with a shepe, or yf  
thou redeme him not: se thou breake his necke.  
All the firstborne of thi sonnes thou must  
nedes redeme. And se that no mā appeare be  
fore me emptye.

That is a god  
texte for the  
popes

Sixe dayes thou shalt worke, and the seuēth  
thou shalt rest: both from earynge and reapyn  
ge. Thou shalt obserue the feast of weekes wi  
th the fyrst frutes of wheate heruest, *ād* the fe  
ast of ingaderynge at the yeres ende. Thise in  
a yere shall all youre men childern appeare be  
fore the Lorde Ichouah God of Israel: for I  
will cast out the nacyns before the and will  
enlarge thi costes, so that no man shall desyre  
thi londe, while thou goest vp to appeare befo  
re the face of the Lorde thi God, thysc in the  
yere.

Thou shalt not offire the bloude of my sa  
crifyce with leuended bred: nether shall ought  
of the

of the sacrifice of the feast of Passouer, be le  
fte vnto the morninge. The first of the firstfru  
tes of thy lōde, thou shalt brynge vnto the hou  
se of the Lorde thy God. And se, that thou  
seth not a kydd in his mothers mylke.

And the Lorde sayde vnto Moses: write  
these wordes, for vpon these wordes I haue  
made a couenaunt with the and with the chil  
dern of Israel. And he was there with the Lor  
de. *xl. dayes ād. xl. nyghtes*, *ād* nether ate bred  
nor dronke water. And he wrote in the tables  
the wordes of the couenaunt: euen ten verses.

And Moses came doune from mount Si  
nai and the. *ij.* tables of witnesse in his hande,  
and yet he wist not that the skynne of his face  
shone with beames of his comenyng with  
him. And when Aaron and all the childern of  
Israel looked apon Moses and sawe that the  
skynne of his face shone with beames, they we  
re a frayde to come nye him. But he called thē  
to him, and then Aaron and all the chefe of  
the companye came vnto him, *ād* Moses tal  
ked with them.

And at the last all the childern of Israel ca  
me vnto him, and he commaunded them all  
that the Lorde had sayde vnto him in mount  
Sinai. And as soone as he had made an ende  
of comenyng with them, he put a couerynge  
I apou

apō his face. But whē he went before the Lorde to speak with him, he toke the couerige of vntill he came out. And he came out and spake vnto the childern of Israel that which he was commaunded. And the childern of Israel sawe the face of Moses, that the skynne of his face shone with beames: but Moses put a couerynge vppon his face, vntill he went in, to comen with him.

The. xxxv. Chapter.

**A**Nd Moses gathered all the companye of the childern of Israel together, and sayde vnto them: these are the thinges which the Lorde hath commaunded to doo: Sixe dayes ye shall worke, but the seuenth daye shal be vnto you the holy Sabbath of the Lordes rest: so that whoeuer doth any worke there in, shall dye. Moreouer ye shall kyndle no fyre thorow out all youre habitacyons apō the Sabbath daye.

And Moses spake vnto all the multitude of the childern of Israel sainge: this is the thinge which the Lorde cōmaūded saynge: Geue frō amōge you an heueoffringe, vnto the Lorde. All thatt are willinge in their hartes, shall brynge heueoffringes vnto the Lorde: golde, syluer, brasse: Iacyn etc, scarlet, purpull, bysse ād gootes hare: rams skynnes red and taxus skynnes and

hes and Sethim wodd: and oyle for lightes ād spices for the anoyntyng oyle ād for the swete cens: And Onixstones and stones to be sett for the Ephod and for the brestlappe.

And let all them that are myseharted amōge you, come and make all that the Lorde hath commaunded: the habitacion and the tent there of with his couerynge ād his rynges, bordes, barres, pilers and sokettes: the arke and the staues thereof with the mercyseate ād the vayle that couereth it: the table and his staues with all that perteyneth thereto ād the shewebred: the candelslicke of lighte with his apparel and his lampes ād the oyle for the lightes: the censalter and his staues, the anoyntyng oyle and the swete cens ād the hangyng before the tabernacle dore: the alter of burnt sacrificees ād his brasen gredyren that longeth there to with his staues ād all his ordynaūce ād the lauer and his fote: the hangynges of the courte with his pilers and their sokettes, and the hangyng to the dore of the courte: the pynnes of the habitacion and the pynnes of the courte with their boordes: the mynystryng garments to mynysire with in holynesse, and the hely vestimentes of Aaron the preast and the vestimentes of his sonnes to mynysire in.

I ij And

The Pope  
speaketh that  
whiche he is  
not commaū-  
ded.

# XXXV. Chapter.

And all the companye of the childern of Israel departed from the presence of Moses. And they went (as many as their hartes coraged them and as many as their spirites made them willynge) and broughte heueoffrynges vnto the Lorde, to the makynge of the tabernacle of wytnesse and for all his vses and for the holy vestmentes. And the men came with the wemen (euen as many as were willynge harted) and brought bracelettes, earynges, rynges and girdels and all maner Jewels of golde. And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was founde Iacynete, scarlet, purpull, bysse or gootes hayre or red skynnes of rammes or taxus skynnes, brought it. And all that houe vpp golde or brasse, brought an heueoffrynge vnto the Lorde. And all men with whom was founde sethim wodd mete for any maner worke or scruyce, brought it.

And all the wemen that were wise herted to worke with their handes, spanne, and brought the sponne worke, both of Iacynete, scarlet, purpull and bysse. And all the wemen that excelled in wysdome of herte, spāne the gotes hayre. And the lordes brought Onix stones and settstones for the Epod, and for the brest lappe, and spyce and oyle: both for the lightes

and

# XXXVI. Chapter. Fo. XLVII

and for the anoyntyng oyle and for the swete cens. And the childern of Israel brought wyllyngeoffrynges vnto the Lorde, both men and women: as many as their hartes made the wyllynge to brynge, for all maner workes which the Lorde had commaunded to make by the hande of Moses.

And Moses sayde vnto the childern of Israel: beholde, the Lorde hath called by name Bezabeel the son of Uri the son of Hur of the trybe of Iuda, and hath fylled him with the sprete of God, with wysdome, vnderstoddinge and knowlege, euen in all maner worke, and to fynde out curyous workes, to worke in golde, syluer and brasse: and with grauynge of stones to sett, and with keruynge in wodd, and to worke in all maner of sotle workes. And he hath put in hys harte the grace to teach: both him and Ahaliab the son of Ahisamach of the trybe of Dan hath he fylled with wysdome of herte, to worke all maner of grauen worke: they are also broderers and workers with needle, in Iacynete, scarlet, purple and bysse, and are weuers that can make all maner worke, and can deuylse sotle workes.

## The. xxxvi. Chapter.

**A**ND Bezabeel wrought and Ahaliab and all wyse harted men to whom the Lorde had

had

# XXXVI. Chapter

had geuen wysdome and vnderstandynge, to knowe how to worke all maner worke for the holye service, in all that the Lorde commaunded. And Moses called for Bezaleel Aholiab and all the wise harted men in whose hartes the Lorde had put wysdome, euē as many as their hartes coraged to come vnto the worke to worke it. And they receaued of Moses all the heueoffrynges which the childern of Israel had brought for the worke of the holye service to make it with all. And they brought besyde that wyllingcoffringes euery more nyng.

And all the wise men that wrought all the holyc worke, came euery man from his worke which they made, and spake vnto Moses sayng: the people brynge to moch and aboue that is ynough to serue for the worke which the Lorde hath commaunded to make. And then Moses gaue a commaundment, and they caused it to be proclaimed thorow out the hoste sayng: se that nether man nor woman prepare any moare worke for the holy heueoffrynge, and so the people were \* forboden to brynge: for the stuffe they had, was sufficient for them vnto all the worke, to make it and to moch.

And

# XXXVI. Chapter. Fo. XLVIII.

And all the wise harted men amonge them that wroughte in the worke of the habytacyon made: euen .x. corteynes of twyned bysse, lacynste, scarlet and purple, and made them full of cherubyns with broderd worke. The length of one curtayne was. xxxviij. cubettes and the bredth. iij. and were all off one fylle. And they coupled fyue curtaynes by them selues, and other fyue by them selues. And they made fyfthe loupes of lacynste alonge by the edge of the vtmost curtayne, euen in the silvege of the couplynge courtayne: And likewise they made on the syde of the vtmost couplynge curtayne on the other syde, fyfthe loupes they made in the one curtayne, and fyfthe in the edge of the couplynge courtayne on the other syde: so that the loupes were one oueragenst another. And they made fyfthe rynges of golde, and coupled the curtaynes one to another with the rynges: and so was it made a dwellinge place.

And they made .xi. curtaynes of gootes heere to be a tent ouer the tabernacle xxx. cubettes longe a pece and .iij. cubettes brode, and they all .xi. of one fylle. And they coupled .v. by them selues, and

when wil the  
Pope saye  
hoo, and for-  
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verely vntill  
they haue all.

### XXXVI. Chapter

and. vi. by them selues, and they made fyfye loupes alonge by the border of the vtmost couplinge courtayne on the one syde, and fyfye in the edge of the couplynge curtayne on the other syde. And they made fyfye rynges of brasse to couple the tent together that it myghte be one. And they made a couerynge vnto the tent of rammes skynnes red, and yet another of taxus skynnes aboute all.

And they made bordes for the dwellinge place of sethim wodd that stode vpright euery borde. x. cubetes longe and a cubet and an halfe brode. And they made. ij. fete to euery borde of the dwellinge place ioyninge one to another. And they made. xx. boordes for the south syde of the habytacyon, and xl. fokettes of syluer vnder the. xx. boordes. ij. fokettes vnder euery boorde, euen for the. ij. fete of the. And for the other syde of the dwellinge towarde the north, they made other. xx. boordes with xl. fokettes of syluer. ij. fokettes vnder euery boorde. And behynde in the ende of the tabernacle towarde the west, they made. vi. boordes and. ij. other bordes for the corners of the habytacyon behynde, and they were ioyned cloffe both beneth and also aboute with clampes, and thus they dyd to both the corners: so they were in all. viij. boordes and. xvi. fokettes, vnder

### XXXVII. Chapter Fo. LXIX.

der euery borde two fokettes.

And they made barres of sethim wodd. v. for the bordes of the one syde of the habytacyon and. v. for the other, and fyue for the bordes of the west ende of the habytacion. And they made the myddell barre to shote thorowe the bordes: euen from the one ende to the other, and ouerlayde the bordes with golde, and made the rynges of golde to thrust the barres thorow, and couered the barres with golde. And they made an hangyng of lacinete, of scarlett purple and twyned bysse with cherubyns of border worke. And made ther vnto. iij. pilers of sethim wodd and ouerlayde them with golde. Their knoppes were also of gold, and they cast for them. iij. fokettes of syluer. And they made an hangyng for the tabernacle dore: of lacinete, scarlett, purple and twyned bysse of nedle worke, and the pilers of it were fyue with the ir knoppes, and ouerlayde the heades of them and the whooppes with golde, with their fyue fokettes of brasse.

### The. xxxvij. Chapter

**A**Nd bezaleel made the arcke of sethim wodd two cubettes and an halfe longe and a cubette and a halfe brode, and a cubette and a halfe hye: and ouerlayde it with fyne golde

de both within and without, and made a crowne of golde to it rounde aboute, and cast for it .iiij. rynges of golde for the .iiij. corners of it: twoo rynges for the one syde and two for the other, and made staues of Sethim wodd, and couered them wyth golde, and put the staues in the rynges alonge by the syde of the arcke to bere it with all.

And he made the mercyseate of pure golde two cubettes and a halfe longe and one cubette and a halfe brode, and made two cherubyns of thicke golde apon the two endes off the mercyseate: One cherub on the one ende, and another cherub on the other ende of the mercyseate. And the cherubyns spredde out their wynges aboute an hye, and couered the mercyseate therewith, And their faces were one to another: euen to the mercyseate warde, were the faces of the cherubins.

And he made the table of sethim wodd two cubettes longe and a cubette brode, and a cubette and an halfe hyghe, and ouerlayde it with fine golde, and made thereto a crowne of golde rounde aboute, and made thereto an whoope of an hande brede rounde aboute, and made vnto the whope a crowne of golde rounde aboute, and cast for it .iiij. rynges of golde ad put the rynges in the .iiij. corners by the fete:

euen

euen vnder the whope to put staues in to bere the table with all. And he made staues of Sethim wodd and couered them with golde to bere the table with all, and made the vessels that were on the table of pure golde, the dysshes, spones, flatterpieces and pottes to poure with all,

And he made the candellsticke of pure thicke golde: both the candellsticke and his shaft: with braunces, bolles, knoppes ad floures proceedinge out of it. Sixe braunches proceedinge out of the sydes thereof .iiij. out of the one syde and .iiij. out of the other. And on eueri braunche were .iiij. cuppes like vnto almondes, wyth knoppes and floures thorow out the sixe braunches that proceded out of the candellsticke. And apon the candellsticke selfe, were .iiij. cuppes after the facyon of almondes with knoppes and floures: vnder eueri two braunches a knoppe. And the knoppes and the braunches proceded out of it, and were all one peece of pure thicke golde. And he made seven lampes thereto, and the snuffers thereof, ad fyrepaines of pure golde. An hundred weyghte of pure golde, made both it and all that belonged thereto.

And he made the cēsalter of sethim wodd of a cubett lōge ad a cubett brode: cuē .iiij. square and

and two cubettes hye with hornes procedynge out of it. And he couered it with pure golde both the toppe and the sydes rounde aboute and the hornes of it, and made vnto it a crowne of golde rounde aboute. And he made two rynges of golde vnto it, euen vnder the crowne upon ether syde of it, to put staues in for to bere it with al: and made staues of sethim wodd, and ouerlayde them with golde. And he made the holy anoyntinge oyle and the swete pure incense after the apothecarys crafte.

## ¶ The. xxxviij. Chapter

**A**ND he made the burnt offryng alter of sethim wodd, foure cubettes longe and v cubettes brode: euen. iij. square, and. iij. cubettes hye. And he made hornes in the. iij. corners of it procedynge out of it, and ouerlayde it with brasfe. And he made all the vessels of the alter: the cauldrons, shovels, basyns, fleshookes and colepannes all of brasfe.

And he made a brasen gredyren of networke vnto the alter rounde aboute alowe beneath vnder the compasse of the alter: so that it reached vnto halfe the altare, and cast. iij. rynges of brasfe for the. iij. endes of the gredyren to put staues in. And he made staues of sethim wodd and couered them with brasfe, and put the staues in the rynges alonge by the alter syde to

de to bere it with all, and made the alter holowe with bordes.

And he made the lauer of brasfe and the fote of it also of brasfe, in the syghte of them that dyd watch before the dore of the tabernacle of witnesse.

And he made the courte with hangynges of twyned bysse of an hundred cubettes longe vpon the south syde, and. xxx. pilers with. xx. sokettes of brasfe: but the knoppes of the pilers, and the whoopes were syluer. And on the north syde the hangynges were an hundred cubettes longe with. xx. pilers and. xx. sokettes of brasfe, but the knoppes and the whoopes of the pilers were of syluer. And on the west syde, were hangynges of. l. cubettes longe, and. x. pilers with their. x. sokettes, and the knoppes and the whoopes of the pilers were syluer. And on the east syde towarde the sonne rysynge, were hangynges of. l. cubettes: the hangynges of the one syde of the gate were. xv. cubettes longe, and their pilers. iij. with their. iij. sokettes. And off the other syde of the court gate, were hangynges also of. xv. cubettes longe, and their pilers. iij. with. iij. sokettes. Now all the hangynges of the courte rounde aboute, were of twyned bysse, and the sokettes of the pilers were brasfe: but the knoppes and the whoopes of the pilers were syluer.

# XXXVII. Chapter.

re syluer, and the heedes were ouerlayde with syluer, and all the pilers of the courte were whoped aboute with syluer. And the hanginge of the gate of the courte was nedleworke: of lacinete, scarlet, purple, and twyned bysse. xxx. cubbettes longe and fue in the bredth, acordinge to the hangynges of the courte. And the pilers were. iij. with. iij. sokettes of brasse, and the knoppes of syluer, and the heedes ouerlayde with syluer and whoped aboute with syluer, and all the pyennes of the tabernacle and of the courte rounde aboute were brasse.

This is the summe of the habitacyon of witnesse, whiche was counted at the commaundment of Moses: and was the office of the Leuites by the hande of Ithamar sonne to Aaren the preast. And Bezakel sonne of Uri sonne to Hur of the trybe of Iuda, made all that the Lorde commaunded Moses, and with hi Ahiahiab sonne of Ahisamach of the tribe of Dan, a conyngre grauer and a worker of nedle worke In Iacinete, scarlett, purple and bysse.

All the golde that was occupyde upon all the worke of the holy place (whiche was the golde of the waueofferynge) was. xxxix. hundred weyght and seuen hundred and. xxx. cycles, acordinge to the holy cycle. And the summe of syluer that came of the multitude, was. v. score

# XXXVIII. Chaptre Po. LXXII

score hundred weyght and a thousande seuen hundred and. lxxv. cycles of the holy cycle. Every man offrynge halfe a cycle after the weyght of the holy cycle amonge them that went to be nombred from. xxx. yere olde and aboue, amonge. vj. hundred thousande and. iij. thousande and. v. hundred and. l. men.

And the. v. score hundred weyght of syluer, went to the castyng of the sokettes of the sanctuary and the sokettes of the wayle: an hundred sokettes of the fue score hundred weyght an hundred weyght to every sokette. And the thousande seuen hundred and. lxxv. cycles, made knoppes to the pilers and ouerlayde the heedes and whoped them.

And the brasse of the waueofferynge was lxx. hundred weyght and two thousande, and iij. hundred cycles. And therewith he made the sokettes to the doore of the tabernacle of witnesse, and the brasen altare, and the brasen gredyren that longeth thereto, and all the vessels of the alter, and the sokettes of the courte rounde aboute, and the sokettes of the court gate, and all the pyennes off the habitacyon, and all the pyennes of the courte rounde aboute.

And of



**A**nd of the Iacynete, scarlet, purple and twyned bysse, they made the vestimētes of ministracion to do seruyce in in that holye place, and made the holye garments that perteyned to Aaron, as the Lorde commaunded Moses.

And they made the Ephod of golde, Iacinte, scarlet, purple, and twyned bysse. And they dyd beate the golde in to thynne plates, and cutte it in to wyres: to worke it in the Iacinte, scarlet, purple and the bysse, with broderd worke. And they made the sydes come together, and cloosed them vp by the two edges. And the brodrynge of the girdel that was vpon it, was of the same stuffe and after the same worke of golde, Iacinte, scarlet, purple and twyned bysse, as the Lorde commaunded Moses.

And they wrought onix stones cloosed in ouches of golde and graued as sygnettes are grauen with the names of the children of Israel, and put them on the shulders of the Ephod that they shulde be a remembraunce of the children of Israel, as the Lorde commaunded Moses.

And they made the brestlappe of conning worke, after the worke of the Ephod: euen of golde, Iacinte, scarlet, purple and twyned bysse

And

And they made it. iiij. square and double, an hand bredth longe and an hand bredth brode. And thei filled it with. iiij. rowes of stones (the first rowe: Sardios, a Topas and smaragdus. the secōde rowe: a Rubin, a Saphir and a Diamōde. The. iij. rowe: Ligurios, an Achat and a Amethyst. The fourth rowe: a Turcas, an Onix and a Iaspis) cloosed in ouches of gold in their inclosers. And the. xij. stones were graued as sygnettes with the names of the childern of Israel: eueri stone with his name, according to the. xij trybes.

And they made upon the brestlappe, two fastenyng cheynes of wrethen worke and pure golde. And they made two hokes of golde and two golde rynges, and put the two rynges upon the two corners of the brestlappe. And they put the two chaynes of golde in the. ij. rynges, in the corners of the brestlappe. And the. ij. ends of the two cheynes they fastened in the. ij. hokes, and put them on the shulders of the Ephod upon the forefront of it.

And they made two other rynges of golde and put them on the two other corners of the brestlappe alonge upon the edge of it, toward the insyde of the Ephod that is ouer agaynst it. And they made yet two other golde rynges, and put them on the. ij. sydes of the Ephod, beneth

K on the

on the fore syde of it: euē where the sydes goe together, aboue apou the brodrynge of the Ephod, and they strayned the brestlappe by his ringes vnto the ringes of the Ephod, with laces of Iacinthe, that it mighte lye fast apou the brodrynge of the Ephod, and shulde not be leuised from of the Ephod: as the Lorde commaunded Moses.

And he made the tunycle vnto the Ephod of wouen worke and all together of Iacinthe, and the heade of the tunycle was in the myddel of it as the color of a partlet, with a bonde rounde aboute the color, that it shulde not rent. And they made beneth apou the hem of the tunycle: pomgranates of Iacinthe, scarlett, purple and twyned bysse. And they made litle belles of pure golde, and put them amonge the pomgranates rounde aboute apou the edge of the tunycle a bell and a pomgranate, a bell and a pomgranate rounde aboute the hemmes of the tunycle to mynistrise in, as the Lorde commaunded Moses.

And they made cotes of bysse of wouen worke for Aaron and his sonnes, and a mytre off bysse, and goodly bonettes of bysse, and linnen breches off twyned bysse, and a gyrdell of twyned bysse, Iacinthe, scarlett and purple: euē of needle worke, as the Lorde commaunded Moses,

And

And they made the plate of the holy croune of fine golde, and wrote apou it with graue worke: the holynes of the Lorde. and tyed it to a lace of Iacinthe to fasten yt an hyc apou the mytre, as the Lorde commaunded Moses.

Thus was all the worke of the habitacyon of the tabernacle of witnesse, finysshed. And the childern of Israel dyd, accordyng to all that the Lorde had commaunded Moses. And they brought the habitacyon vnto Moses: the tent and all his apparell thereof: the buttones boordes, barres, pilers and sokettes: and the couerynge of rams skynnes red, and the couerynge of taxus skynnes, and the hanginge vayle, and the arcke of witnesse with the staues thereof, and the mercyseate: the table and all the ordinaunce thereof, and the shewbred, and the pure candelsticke, and the lampes prepared therevnto with all the vessels thereof, and the oyle for lyghtes, and the golden altare and the anoyntyng oyle and the swete cens, and the hanginge of the tabernacle doore, and the brasen alter, and the gredycrn of brasse longyng therevnto with his barres and all his vessels, and the lauer with his fote, and the hanginges of the courte with his pilers and sokettes, and the hanginge to the courte gate, his boordes and pyennes, and all the ordinaunce that

K ij scrue

serueth to the habitation of the tabernacle of witnessse, and the ministringe vestimentes to serue in the holy place, and the holy vestimentes of Aaron the preast and his sonnes raymēttes to ministrate in: acording to all that the Lorde commaunded Moses: euen so the children of Israel made all the worke. And Moses behelde all the worke: and se, they had done it euen as the Lorde commaunded: and thā Moses blessed them.

¶ The. xl. Chapter

**A**ND the Lorde spake vnto Moses saying: In the first daye of the first month shalt thou sett vp the habitaciō of the tabernacle of witnessse, and put therē the arcke of witnessse, and couer the arcke with the vayle, and brynge in the table and apparell it, and brynge in the candellsticke and put on his lampes, and sett the censalter of golde before the arcke of witnessse, and put the hanginge of the dore vnto the habitation. And sett the burnt offeringe alter before the dore of the tabernacle of witnessse, and sett the lauer betwene the tabernacle of witnessse, and the alter, and put water therein and make the court rounde aboute, and set vp the hanginge of the court gate.

And

And take the anoyntinge oyle and anoynt the habitation and all that is there in, and hallow it and all that belonge thereto: that it maye be holye. And anoynte the altar of the burnt offerings and all his vessels, and sanctifie the altar that it maye be most holye. And anoynte also the lauer and his fote, and sanctifie it.

*Of this text the scole men dispute that the very ministringe alone maketh the prest now as so with out the brestlapp of light and perfectness to that they haue all power thereby and what they saye is done immediately whether they send to heven or hell, and that without preachynge either of the lawe of God or of his holy Gospell.*

Then brynge Aaron and his sonnes vnto the dore of the tabernacle of witnessse, and wash them with water. And put upon Aaron the holy vestimentes. and anoynte him and sanctifie him that he maye ministrate vnto me, that thou mayest anoyntinge make be an euerlastinge preast hode vnto the thorow out their generacions. And Moses dyd acordige to all that the Lorde commaunded him.

Thus was the tabernacle reared vp the first moneth in the secōde yere. And Moses reared vp the tabernacle and fastened his sockets, and set vp the bordes and put in their barres, and reared vp the pillars, and spred abroad the tēte ouer the habitaciō and put the coueringe of the tent an hye aboute it: as the Lorde commaunded Moses.

And he toke and put the testimonye in the arcke and sett the stauies to the arcke and put the merciscate an hye upon the arcke, and brought it to the

XXXVIII. Chapter.

te the arcke in to the habitaciō and hanged vp the vayle ad couered the arcke of witnesse, as the Lorde commaunded Moses.

And he put the table in the tabernacle off witnesse in the north syde of the habitaciō with out the vayle, and set the bred in ordre before the Lorde, euē as the Lorde had commaunded Moses.

And he put the candellsticke in the tabernacle of witnesse ouer agaynst the table in the south syde of the habitacion, and set vp the lampes before the Lorde: as the Lorde commaunded Moses. And he put the golden alter in the tabernacle of witnesse before the vayle, ad brent swete cens there on as the Lorde commaunded Moses. And set vp the hangynge in the dore of the habitacion, and set the burnt offering alter before the dore of the tabernacle of witnesse, and offred burnt offerings and meat offerings there on as the Lorde commaunded Moses.

And he set the lauer betwene the tabernacle of witnesse and the alter, and poured water there in to wash with all. And both Moses Aaron and his sonnes washed their hādes and their fete there at: both when they went in to the tabernacle of witnesse, or whē they went to the alter, as the Lorde cōmaunded Moses.

And

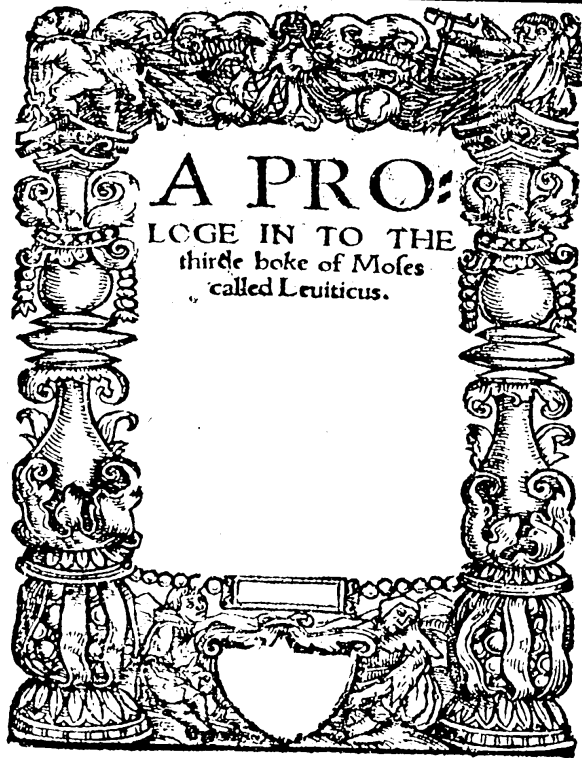
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And he rered vp the courte rounde aboute the habitacion and the alter, and set vp the hangynge of the courte gate: and so Moses fynished the worke.

And the clowde couered the tabernacle of witnesse, and the glorie of the Lorde fylled the habitacion: so that Moses coude not entre in to the tabernacle of witnesse, because the clowde abode there in, and the glorie of the Lorde fylled the habitacion.

When the clowde was taken vp from of the habitacyō, the childern of Israel toke their iornayes as oft as they iornayed. And yf the clowde departed not, they iornayed nott till it departed: for the clowde of the Lorde was apou the habitacion by daye, and fyre by nyghte: in the sighte of all the house of Israel in all the eir iornayes.

The ende of the seconde boke of Moses:



to T  
 ¶ A prologe in to the thirde boke of Moses,  
 called Leuiticus.



The ceremonies which are described in the booke folowinge, were cheyfe ordeined off God, (as I sayde in the ende of the prologe vppon Exodi) to occupye the mindes of that people the Israelites, and to kepe them from seruinge of God after the imaginacyon of their blinde zeale and good entent: that their consciences might be stablished and they sure that they pleased God therein, which were impossible, yf a man did of his awne heed that which was not commaunded of God nor depēded of any appoyntement made betwene him and God. Soch ceremonies were vnto them as an A.B.C. to lerne to spelle and read, and as a nurse to fede them with milke and pappe, and to speake vnto them after their awne capacitye and to lipte the wordes vnto them acording as the babes and childern of that age might sounde them agayne. For all that were before Christ were in the infancye and childhod of the worlde and sawe that sonne which we se openly, but thorowe a cloude and had but feble and weake

to T  
 weake imaginacions of Christ, as childern haue of mennes deades, a fewe prophetes excepte whiche yet described him vnto other in sacrifices and ceremonies, likenesses, rydles, proverbes, and darke and straunge speakinge vntill the full age were come that God wold shewe him openly vnto the whole worlde and deliuer them from their shadowes and cloude delight and the hethen out of their dead slepe of starcke blinde ignorancye. And as the shadowe vanissheth awaye at the comynge of the light, euen so doo the ceremonies and sacrifices at the comynge of Christ, and are henceforth no more necessarye then a token left in remembraunce of a bargayne is necessarye when the bargayne is fulfilled. And though they seme playne childish, yet they be not altogether frutelesse: as the popettes and xx. maner of tryfls which mothers permitte vnto their yonge childern be not all in vayne. For all be it that soch phantasies be permytted to satisfie the childers lustes, yet in that they are the mothers gifte and be done in place and tyme at hir commaundement, they kepe the childern in awe and make them knowe the mother and also make them more apte agensle a more sitonger age to obaye in thinges of greater creature.

A ij And

And moraouer though sacrifices and ceremonies can be no ground or fundacion to build upon: that is, though we can proue nought with them: yet when we haue once found oute Christ and his misteries, then we maye borrow figures, that is to saye allegories, similitudes or examples to open Christ and the secrettes off God hyd in Christ euen vnto the quicke, and to declare them more lyuely and sensebly with them than with all the wordes of the worlde. For similitudes haue more vertue and power with them than bare wordes, and lead a mans wittes further in to the pithe and marye and spirituall vnderstandinge of the thinge, than all the wordes that can be imagined. And though also that all the ceremonies and sacrifices haue as it were a sterrelyght of Christ, yet some there be that haue as it were the lighte of the brode daye a litle before the sonne risinge, and expresse him, and the circumstances and vertue of his deth so playnly as if we shulde playe his passyon on a scaffold or in a stage play openly before the eyes of the people. As the scapegoate, the brasen serpent, the oxe burnt without the hoste, the passeouerlambe &c. In so much that I am fully perswaded and can not but beleue that God had shewed Moses the secrettes of Christ and the verrey maner of his deth before

fore hande, and commaunded him to ordene them for the confirmacion of oure faythes which are now in the cleare daye light. And I beleue also that the prophetes which folowed Moses to confirme his prophesyes and to maintayne his doctrine vnto Christes cominge, were moued by soch thinges to serche further of Christes secrettes. And though God wold not haue the secrettes of Christ generallye knowne, saue vnto a fewe familer frendes which in that infancye he made of mans witte to helpe the other babes: yet as they had a generall promysse that one of the seed of Abraham shuld come and blesse them, euen so they had a generall fayth that God wold by the same man saue them, though they wist not by what meanes as the very apostles when it was oft told them yet they coude neuer comprehend it, till it was fulfilled in deade.

And beyonde all this their sacrifices and ceremonies as farforth as the promyses annexed vnto them extende / so farforth they saued the and iustified them and stode them in the same steade as oure sacramentes doo vs: not by the power of the sacrifice or deade it selfe, but by the vertue of the faith in the promysse which the sacrifice or ceremonye preached and whereof it was a token or sygne. For the ceremonies  
and

and sacrifices were lefte with them and commaunded them to kepe the promysse in remembrance and to wake vpp their fayth. As it is not ynough to sende manye on errandes and to tell them what they shall doo : but they must haue a remembraunce with them, and it be but a ringe of a rush aboute one of their fingers. And as it is not ynough to make a bargayne with wordes onely, but we must put thereto an oth and geue earnest to confirme the faith off the person with whom it is made. And in like maner yf a man promysse, what soeuer triffull it be, it is not belued excepte he hold vpp his finger also, soch is the wekenesse of the world. And therefore christ him self vsed oftymes diuerse ceremonies in curyng the sick, to sturre vpp their faith with all. As for an insample it was not the bloud of the lambe that saued the in Egypte, when the angell smote the Egyptians: but the mercye of God and his truth whereof that bloude was a token and remembraunce to sturre vpp their faythes wyth all. For though God make a promysse, yet it saueth none finallye but them that longe for it and praye God with a stronge fayth to fulfill it for his mercye and trueth onely and knowlege theyr vnworthynesse. And euen so oure sacramentes

(yf

tes (yf they be truely ministred) preach Christ vnto vs and leade oure faythes vnto Christ, by which faith oure synnes are done away and not by the deade or worke of the sacrament. For as it was impossible that the bloude off calves shuld put away synne: euen so is it impossible that the water of the ryuer shuld wash oure hartes. Neuerthelesse the sacramentes clese vs and absolue vs of oure synnes as the preastes doo, in preachinge of repentaunce and faith, for which cause either other of them were ordered, but yf they preach not, whether it be the preast or the sacrament, so profite they not.

And yf a man allege Christ Iohan in the. iij. chapter sayeng: Excepte a man be borne agayne of water and the holye goste he can not see the kingdome of God, and will therefore that the holy gost is present in the water and therefore the verye deade or worke doth put away synne: then I will send him vnto Paule whiche axeth his Galathians whether they receaued the holy goste by the deade of the lawe or by preachinge of faith and there concludeth that the holy gost accompanyeth the preaching of faith, and with the worde of faith, entreth the harte and purgeth it, which thou mayst also vnderstande by saynt Paule sayenge: ye are borne

a new



and sacrifices were leste with them and comaundeth them to kepe the promysse in remembrance and to wake vpp their fayth. As it is not ynough to sende manye on errandes and to tell them what they shall doo : but they must haue a remembraunce with them, and it be but a ringe of a rushe aboute one of their fingers. And as it is not ynough to make a bargayne with wordes onelye, but we must put thereto an oth and geue earnest to confirme the faith off the person with whom it is made. And in like maner yf a man promysse, what soeuer triffull it be, it is not beleued excepte he hold vpp his finger also, soch is the wekenesse of the world. And therefore christ him self vsed oftymes diuerse ceremonyes in curyng the sick, to sturre vpp their faith with all. As for an insample it was not the blood of the lambe that saued the in Egipte, when the angell smote the Egiptians: but the mercye of God and his truth whereof that bloude was a token and remembraunce to sturre vpp their faythes wyth all. For though God make a promysse, yet it saucth none finallye but them that longe for it and praye God with a stronge fayth to fulfill it for his mercye and truthe onelye and knowlege theyr vnworthynesse. And euen so oure sacramentes

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And yf a man allege Christ Iohan in the. iij. chapter sayeng: Excepte a man be borne agayne of water and the holye goste he can not see the kingdome of God, and will therefore that the holye gost is present in the water and therefore the verye deade or worke doth put awaye synne: then I will send him vnto Paule whiche axeth his Galathians whether they receaued the holye goste by the deade of the lawe or by preachinge of faith and there concludeth that the holye gost accompanyeth the preachinge of faith, and with the worde of faith, entreteth the harte and purgeth it, which thou mayst also vnderstande by saynt Paule sayenge : ye are borne

anew

a new out of the water thorowe the worde. So now if baptim preach me the wasching in christes bloude, so doth the holy gost accompany it and that deade of preachinge thorow sayth doth put awaye my synnes. For the holy gost is no dome god nor no god that goeth a mumminge. Yf a man saye of the sacrament of Christes bodye and bloud that it is a sacrifice as well for the dead as for the quicke and therefore the very deed it self iustifieth and putteth awaye synne. I answereth that a sacrifice is the sleynge off the body of a beest or a man: wherfore yf it be a sacrifice, then is christes body there slayne and his bloude there shed: but that is not so. And therefore it is properly no sacrifice but a sacrament and a memoriall of that euerlastinge sacrifice once for all which he offered apon the crosse now apon a .xv. hundred yeres ago and preacheth only vnto them that are alyue. And as for them that be dead, it is as profitable vnto them as is a candell in a lantrene without light vnto them that walke by the waye in a darke night, and as the gospell song in laten is vn to them that vnderstond none at all, and as a sermon preached to him that is dead and heareth it not. It preacheth vnto them that are alyue only, for they that be dead, yf they dyed in the faith which that sacrament preacheth, they

be fa

be falsse and are past all icopardye. For when they were alyue their hartes loued the lawe off God and therefore synned not, and were sory that their membres synned and euer moued to synne, and therefore thorow faith it was forgeuen them. And now their synnefull membres be dead, so that they can now synne no more, wherfore it is vnto them that be dead nether sacrament nor sacrifice: But vnder the pretence of their soule health it is a seruaunt vnto oure spiritualtyes holy couetnoulness and an extorcyonar and a bylder of Abayes, Colleges, Chauntries and cathedrall chirches with falsse gotē good, a pickpurse, a pollar, and a bottomlesse bagge

Some man wold happely saye, that the prayers of the masse helpe moch: not the lyuinge only, but also the dead. Of the hote fire of their saruent prayer which consumeth faster then all the world is able to bringe sacrifice, I haue sayde sufficiently in other places. Howe be it it is not possible to bringe me in beleffe that the prayer which helpeth his awne master vnto no vertue, shuld purchesse me the forgeuense of my synnes. If I sawe that their prayers had obtayned the grace to lyue soch a lisse as goddes worde did not rebuke, then coud I sone be borne in hande that what soeuer they axed off

God

God their prayers shuld not be in vayne. But now what good can he wysh me in his prayers that envieth me Christ the fode and the lifte of my soule? What good can he wish me whose herte cleaveth a fundre for payne when I am taught to repent of my euell?

Forthermore because that fewe knowe the vse of the olde testament, and the mooste parte thinke it nothinge peece starye but to make alle gories, which they fayne euery mā after hys awne brayne at all wyle advecture without any certayne rule: therefore (though I haue spoken off them in another place) yet lest the boke come not to all mennes handes that shall reade this, I will speake off them here also a worde or twayne.

We had nede to take hede every where that we be not begyled with false allegories, whether they be drawne out of the new testament, or the olde, either out of any other storye or off the creatures of the worlde, but namely in this boke. Here a man had nede to put on all his spectacles and to arme him selfe agenst invisible spretes.

First allegories proue nothinge (and by allegories vnderstonde examples or similitudes borrowed of straunge matters and of another thinge than that thou entreatest off) As though circ

gh circuncysson be a figure of baptim, yet thou canst not proue baptim by circuncysson For this argumēt were verye feble, the Israelites were circuncysed therefore we must be baptised. And in like maner though the offering of Isaac were a figure or ensample off the resurrection, yet is this argument nought, Abraham wold haue offered Isaac, but God deliuered him from deth, therefore we shall rylse agayne, and so forth in all other.

But the very vse of allegories is to declare and open a texte that it maye be the better perceaved and vnderstonde. As when I haue a cleare texte of Christ and of the apostles, that I must be baptyfed, then I maye borowe an ensample of circuncysson to expresse the nature power and frute or effecte of baptim. For as circuncysson was vnto them a comen bagge signiffenge that they were all sodiars off God to warre his warre and separatinge them from all other nacyons disobedient vnto God: euen so baptim is oure comen bagge and sure earnest and perpetuall memoriall that we pertayne vnto Christ and are separated from all that are not christes. And as circuncision was a token certiffenge them that they were rectified vnto the fauoure off God and they synnes

sinner forgiven them: even so baptim certifieth vs that we are wasshed in the bloude of christ ad receaued to fauoure for his sake. and as circumcyssion signified vnto the cutting away of theyr awne lustes and sleynge of their fre will, as they call it, to folowe the will of god even so baptim signyfeth vnto vs repentaunce and the mortefyinge of oure unruly mēbres and body of synne, to walke in a new lyffe and so forth.

And likewyse though that the savinge of Noe and of them that were with him in the shyppe, thorow water, is a figure, that is to saye an ensample and likenesse of baptim, as Peter maketh it. 1. Petri 3. yet I can not proue baptim therewith, saue describe it only. for as the sheppe saved the in the water thorow faith, in that they beleved god and as the other that wold not beleue Noe perished: even so baptim saveth vs thorow the worde of faith which it preacheth when all the world of the vnbelevinge perish. And Paule. 1. Corin. 10. maketh the see ad the cloude a figure of baptim, by which and a thousand mo I might declare it but not proue it. Paule also in the sayde place maketh the rocke out of which Moses brought water vnto the childerne of Israel a figure or ensample of christ / not to proue christ (for that were impossible

ble

ble) but to describe christ only: even as christ himself Iohānis. 3. boroweth a similitude or figure of the brasen serpent to lead Nichodemus fro his erthy imaginacyon in to the spirituall vnderstandinge of christ sayenge: As Moses lyfted vpp a serpent in the wildernesse, so must the sonne of man be lifted vpp, that none that beleue in him perish but haue everlastinge liffe. by which similitude the vertue of christes deth is better described then thou coudest declare it with a thousande wordes. for as those murmurers agenst god as sone as they repented were healed of their deadly woundes thorow lokynge on the brasen serpent only without medicine or any other helpe, yee ad without any other reason but that god hath sayed it shuld be so / and not to murmoure agayne, but to leue their murmuringe: even so all that repent ad beleue in christ are saved from euerlastinge deth / of pure grace without and before their good workes / and not to synne agayne, but to fight agaynst synne ad henceforth to synne no moare.

Even so with the ceremonies of this boke thou canst prove nothinge saue describe and declare only the puttyng awaye. of oure synnes thorow the deth of christ. for christ is Aaron and Aarons sonnes and all that offer the sacrifice to purge synne, And christ is all maner

officer

offering that is offered: he is the ox, the shepe the goate, the kynd and lambe: he is the ox that is burnt without the host and the scapegoate that carryed all the synne of the people awaye in to the wilderness. for as they purged the people fro their wordly vncleanneses thorow bloud of the sacrifices / even so doth christ purge vs from the vncleanneses of euerlastinge cleynesse with his awne bloude. and as their wordly synnes coude no otherwyse be purged then by bloude of sacrifice/ even so can oure synnes be no otherwyse forgiven then thorow the bloude of christ. All the deades in the world, saue the bloude of christ, can purchase no forgiveness of synnes: for oure deades do but helpe oure neyghboure and mortefye the flesh ad helpe that we synne no moare / but and if we haue synned/it must be frely forgiven thorow the bloude of christ or remayne ever.

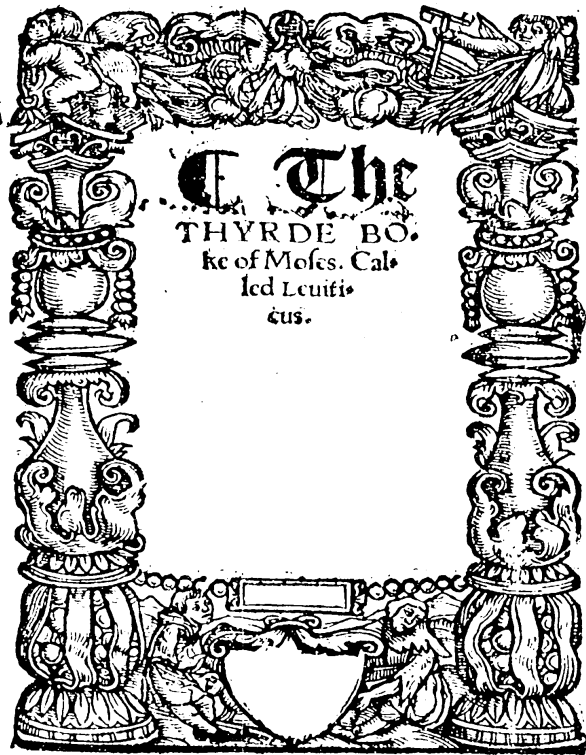
And in lyke maner of the lepers thou canst prove nothinge: thou canst never coniure out confessiō thence, how be it thou hast an handsome example there to open the bindinge and losynge of oure preastes with the keye of goddes word. for as they made no man a lepre even so oures haue no power to commaunde any man to be in synne or to go to purgatory or hell. And therefore (in as moch as bindinge and

and losynge is one power) As those preastes healed no man/ even so oures can not of their inviseble and domine power dryve any manes synnes awaye or delyver hym from hell or fained purgatorye. how be it if they preached gods word purely which is the autorite that christ gaue them/ then they shuld binde ad losse/ kille and make alyve agayne, make vncleane and cleane agayne/ and send to hell ad fette thence agayne/ so mighty is gods word. for if they preached the lawe of god, they shuld bind the consciences of synners with the bondes of the paynes of hell and bringe them vnto repentance. And then if they preached them the mercye that is in christ/ they shuld losse them and quiet their raginge consciences and certefie them of the fauoure of god and that their synnes be forgiven.

Fynallye beware of allegorycs/ for there is not a moare handsome or apte a thinge to be gyle withall then an allegorye/ nor a more sottile and pestilent thinge in the world to perswade a false mater then an allegorye. And contrary wyse there is not a better/ vehementer or myghtyer thinge to make a man vnderstond with all then an allegory. For allegoryes make a man quicke witted and prynces wyse

dome

dome in him and maketh it to abyde, where bare wordes go but in at the one care and out at the other. As this with such like sayenges: put sale to all youre sacrifices, in steade of this sentence, do all youre deades with discrecion, grete and biteth (yf it be vnderstonde) moare the playne wordes. And when I saye in steade off these wordes best not youre self of your good deades, eate not the bloude nor the fatt of your sacrifice, there is as great discrece betweene them as there is distaunce betweene heauen and earth. For the life and beuty of all good deades is of God and we are but the caren leane, we are onely the instrument whereby god worketh only, but the power is his. As god created Paule a newe, poured hys wisdom in to him, gaue him mighte and promysed him that his grace shuld neuer fayle him &c. and all without deservinges, excepte that nurtering the sayntes and makinge them curse and rayle on Christ be meritorious. Now as it is death to eate the bloude or fatte of any sacrifice, is it not (thinke ye) damnable to robbe god of his honoure and to gloryfye my self with his honoure?



¶ The thirde booke of Moses, called  
Leuiticus.

¶ The firste Chapter.



And the Lorde called Moses,  
And spake vnto him oute off  
the tabernacle of witnesse saye  
enge, Speake vnto the childern  
of Israël, and saye vnto them.

Who soeuer of you shall bringe  
ge a giste vnto the Lorde, shall bringe it of the  
catell: euen of the oxen and of the shepe.

Yf he brynge a burnt offrynge of the oxen  
he shall offre a male without blimesh, and shall  
brynge him to the dore of the tabernacle of  
witnesse, that he maye be accepted before the  
Lorde. And let him put his hande apon the  
heed of the burnt sacrifice, and fauoure shall be  
geuen him to make an attonemēt for hym, and  
let him kyll the ox before the Lorde. And  
let the preastes Aarons sonnes brynge the blode  
and let them sprinckell it rounde aboute  
apon the alter that is before the dore of the ta-  
bernacle of witnesse, And let the burnt offryn-  
ges be strypped and hewed in peces. And then  
let the sonnes of Aaron the preast put fire apon  
the alter and put wodde apon the fire, and let  
them laye the peces with the heed and the fat-  
te, apon the wod that is on the fire in the alter.

A ii But

*the Lord  
appears  
Duller us for us*

## I. Chapter.

But the inwardes and the legges they shall wash in water, and the preast shall burne altogether upon the alter, that it be a burnt sacrifice, and an offeringe of a swete odoure vnto the Lorde.

Yf he will offer a burnt sacrifice of the shepe whether it be of the lambes or of the gootes: he shall offer a male without blemish. And let him kyll it on the north syde of the alter, before the Lorde. And let the preastes Aarons sonnes sprinkle the bloude of it, rounde aboute upon the alter. And let it be cut in peces: euen with his heed and his fatte, and let the preast putte them upon the woodd that lyeth upon the fire in the alter. But let him wash the inwardes and the legges with water, and than bringe altogether and burne it upon the alter: that is a burnt offeringe and a sacrifice of swete sauour vnto the Lorde.

Yf he will offer a burnt offeringe of the foules he shall offer eyther of the turtill doves or of the ionge pigeons. And the preast shall brynge it vnto the alter, and wrynge the necke a fundre of it, and burne it on the alter, and let the bloude runne out upon the sydes of the alter, and plucke away his crophe and his fethers, and cast the besyde the alter on the east parte vpon the hepe of ashes, and breke his winges but plucke

## II. Chapter.

Fo. III.

plucke the not a fundre. And the let the preast burne it vpon the alter, eue apō the woodd that lyeth apō the fire, a burnt sacrifice and an offeringe of a swete sauoure vnto the Lorde.

### ¶ The seconde Chapter.

**Y**F any soule will offer a meat offeringe vnto the Lorde, his offeringe shalbe fine flour, and he shall poure thereto oyle and put frankencens thereon and shall bringe it vnto Aarons sonnes the preastes. And one of them shall take thereout his handfull of the flour, and of the oyle with all the frankencens, and burne it for a memoriall apō the alter: an offeringe of a swete sauoure vnto the Lord. And the remnant of the meat offeringe shalbe Aarons and his sonnes, as a thinge most holyc of the sacrifices of the Lorde.

Yf any mā bringe a meat offeringe that is bakē in the ouē, let him brynge swete cakes of fine flour mingled with oyle, and unleuened wafers anoynted with oyle. Yf thy meat offeringe be baken in the fryenge pan, then it shalbe of swete flour mingled with oyle. And thou shalt mynce it small, and poure oyle thereon: and so is it a meat offeringe.

Yf thy meat offeringe be a thyng broyled vpon the greadyerne, of flour myngled with oyle it shalbe. And thou shalt brynge the meat offeringe



## II. Chapter

meatoffryng that is made of these things vn  
to the Lorde, and shalt delyuer it vnto the pre  
ast, and he shall brynge it vnto the altare and  
shall heue vppe parte of the meatoffrynge for  
a memoriall, and shall burne it upon the alter:  
an offerynge of a swete sauoure vnto the Lor  
de. And that which is left of the meatoffryng  
ge shalbe Aarons and his sonnes, as a thyng  
that is most holyc of the offerynges off the  
Lorde.

All the meatoffrynges which ye shall bryn  
ge vnto the Lorde, shalbe made without leuē.  
For ye shall nether burne leuen nor honye in  
any offerynge of the Lord. Notwithstandin  
ge ye shall bryng the firstlynges of them vnto  
the Lorde: But they shall not come upon the al  
ter to make a swete sauoure.

All thy meatoffrynges thou shalt salt with  
salt: nether shalt thou soffre the salt of the co  
uenaunt of thy God to be lackynge from thy  
meatofferynge: but upon all thyne offerynges  
thou shalt brynge salt.

Yf thou offer a meatofferynge of the first  
ripe frutes vnto the Lorde, then take of that  
which is yet grene and drye it by the fire ad be  
at it small, and so offer the meatofferynge of  
thy firstripe frutes. And than poure oyle there  
to, and put frankencens thereon: and so it is a  
meat

## III. Chapter. Fo, IIII.

meatoffryng. And the preast shall burne par  
te of the beten corne and parte of that oyle,  
with all the frākcens: for a remembraunce.  
That is an offerynge vnto the Lorde.

### ¶ The thyrde Chapter

**Y**F any man brynge a peaceofferynge of  
the oxen: whether it be male or female,  
he shall brynge such as is without blemyshe, be  
fore the Lorde, and let him put his hande a  
pon the heed of his offerynge, and kyll it befo  
re the dore of the tabernacle of witnesse. And  
Aarons sonnes the preastes, shall sprinkle the  
bloude upon the alter rounde aboute. And  
they shall offre of the peaceofferynge to be a  
sacrifice vnto the Lord: the fatt that couereth  
the inwardes and all the fatt that is upon the  
inwardes: and the two kydneyes with the fatt  
that lyeth upon the loynes: and the kall that ys  
on the lyuer, they shall take awaye with the ky  
dneyes. And Aarons sonnes shall burne them  
upon the alter with the burnt sacrifice which is  
upon the wodd on the fire. That is a sacrifice  
of a swete sauoure vnto the Lorde.

Yf a man brynge a peaceoffrynge vnto the  
Lorde from of the flocke: whether it be male,  
or female, it shalbe without blemyshe. Yf he of  
fer a lambe, he shall brynge it before the Lord  
and

### III. Chapter

and put his hande upon his offrynges heede/  
and kyll it in the doore off the taberna-  
cle off wytnesse / and Aarons sonnes shall  
sprinkle the bloude thereof rounde aboute the  
alter.

And of the peaseoffrynge they shall brynge  
a sacrifice vnto the Lorde: the fatt there of ad  
the rompe altogether, which they shall take off  
harde by the backe bone: and the fatt that coue-  
reth the inwarde and all the fatt that is upon  
the inwarde and the .ij. kydneyes with the fatt  
that lyeth upon them and upon the loynes, and  
the kall that is upon the lyuer he shall take a-  
waye with the kydneyes. And the preast shall  
burne them upon the alter to fede the Lordes  
offrynge withall.

Yf the offrynge be a goote, he shall brynge  
it before the Lorde and put his hande upon the  
head of it and kyll it before the tabernacle of  
witnesse / and the sonnes of Aaron shall sprin-  
kle the bloude thereof upon the alter rounde a-  
boute. And he shall brynge thereof his offryng-  
e vnto the Lordes sacrifice: the fatt that cou-  
ereth the inwarde and all the fatt that is apō  
the inwarde and the .ij. kydneyes and the fatt  
that lyeth upon them and upon the loynes, and  
the kall that is apō the lyuer he shall take awaye  
with the kydneyes. And the preast shall burne  
them apō the alter to fede the Lordes sacrifice  
wyth

### III. Chapter.

Fe. V.

wyth all ad to make a swete sauoure. And thus  
shal all the fatt be the Lordes / and it shalbe a la-  
we forever amonge youre generacions after  
you in youre dwellinge places: that ye eate ne-  
ther fatt nor bloude.

### ¶ The. III. Chapter.

**A**Nd the Lorde talked with Moses sayn-  
ge: speake vnto the childern of Israel ad  
saye: when a soule synneth thorow ignorance  
and hath done any of those things which the  
Lorde hath forbydden in his commaundmen-  
tes to be done: Yf the preast that is anoynted  
synne and make the people to doo amysse / he  
shall brynge for his synne which he hath done:  
an ox without blemyshe vnto the Lorde for a  
synnecoffrynge. And he shall brynge the ox vn-  
to the dore of the tabernacle of wytnesse befo-  
re the Lorde, and shall put his hande upon the  
oxes heade and kyll him before the Lorde.  
And the preast that is anoynted shall take of  
the oxes bloude and brynge it in to the taber-  
nacle of witnesse and shall dyppe his synger in  
the bloude and sprinkle thereof .vij. tymes be-  
fore the Lorde: euen before the hangyng  
of the holy place. And he shall put some of  
the bloude upon the hornes of the alter of  
swete cens before the Lorde which is in the  
taber-

### III. Chapter

tabernacle of witnesse, and shall poure all the bloude of the oxe upon the botome of the alter of burntofferings which is by the dore of the tabernacle of witnesse. And he shall take awaye all the fatt of the oxe that is the synneofferynge: the fatt that couereth the inwardes and all the fatt that is aboute them, and the iij. kydneyes with the fatt that lyeth upon the and upon the loynes, and the kall upon the lyuer let them take awaye also with the kydneyes: as it was taken from the oxe of the peaceoffrynge and let the preast burne them upon the altare of burntofferings. But the skynne of the oxe and all his flesh with his heede, his legges, his inwardes with his donge, shall he carye altogether out of the hoste vnto a cleane place: euen where the ashes are poured out, and burne him on woodd with fyre: euen upon the heape of ashes.

Yf the hole comynalte of the childern of Israel synne thorow ygnorauce and the thyng be hyd from their eyes: so that they haue comymitted any of these things which the Lorde hath forbidden to be done in his commaundmentes and haue offended, and the synne which they haue synned be afterwarde knowene, than shal they offre an oxe for a synneofferynge and shall brynge him before the tabernacle of wit-

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### III. Chapter. Fo. VI.

nesse, and the elders of the multitude shall put their handes upon his heed before the Lorde. And the preast that is anoynted shall brynge of his bloude in to the tabernacle of witnesse, and shall dyppe his finger in the bloude, and sprinkle it seuen tymes before the Lorde: euen before the uayle. And shall put of the bloude upon the hornes of the alter which is before the Lorde in the tabernacle of witnesse, and shall poure all the bloude upon the botome of the alter of burntofferings which is by the dore of the tabernacle of witnesse, and shall take all his fatt from him and burne it upon the altare, and shall do with his oxe as he dyd with the synneoffrynge oxe. And the preast shal make an attonement for them, and so it shalbe foregeuen them. And he shall brynge the oxe without the hoste, and burne him as he burned the first, so is this the synneofferynge of the comynalte.

When a Lorde synneth and committeth thorow ignoraunce any of these thynges which the Lorde his God hath forbydden to be done in his commaundmentes and hath so offended: when his synne is shewed vnto him which he hath synned, he shall brynge for his offerynge an he goote without blemyshe and laye his hande upon the heed of it, and kyll it in the

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### III. Chapter

the place where the burnt offeringes are kylled before the Lorde: this is a synneoffrynge. Thā let the preast take of the bloude of the synneoffrynge with his finger, and put it apō the hornes of the burnt offeringalter, and poure his bloude apō the botome of the burnt offeringalter and burne all his fatt apō the alter as he doth the fatt of the peaccoffrynges. And the preast shall make an attonement for him as concernyng his synne, and so it shalbe forgeuen him.

Yf one of the comē people of the londe synne thorowe ignoraunce and committe any off the thinges which the Lorde hath forbidden, in his commaundementes to be done and so hath trespassed, when his synne whiche he hath synned is come to his knowlege, he shall bringe for his offrynge, a she goote without blemish for his synne which he hath synned, and laye his hande apō the heed of the synneoffrynge and see it in the place of burnt offeringes. And the preast shall take of the bloude with his finger and put it apō the hornes of the burnt offeringalter and poure all the bloude apō the botome of the alter, and shall take awaye all his fatt as the fatt of the peaccoffrynges is takē awaye. And the preast shal burne it apō the alter for a swete sauoure vnto the Lorde, and the

### V. Chapter. Fo. VII.

the preast shall make an attonemēt for him and it shalbe forgeuen him.

Yf he bringe a shepe and offer it for a synneoffrynge, he shall bringe a Jewe without blemish and laye his hande apō the heed of the synneoffrynge and see it in the place where the burnt offeringes are slayne. And the preast shall take of the bloude of the synneoffrynge with his finger, and put it apō the hornes of the burnt offeringalter, and shall poure all the bloude thereof vnto the botome of the alter. And he shall take awaye all the fatt thereof, as the fatte of the shepe of the peaccoffrynges was takē awaye. And the preast shall burne it apō the alter for the lordes sacrifice, and the preast shall make an attonemēt for his synne, and it shalbe forgeuen him.

### ¶ The. v. Chapter.

¶ Hē a soule hath synned and herde the voyce of cursyng and is a witnesse: whether he hath sene or knowne of it yf he haue not vttered it, he shall bere his synne. Ether when a mā toucheth any vnclene thinge: whether it be the caryon of an vnclene beest or of vnclene cattell or vnclene worme and is not warre of it, he is also vnclene and hath offended. Ether when he toucheth any vnclennesse of mā (what soeuer vnclennesse it be that a man is defyled with all) and is not warre of it and after

warde cometh to the knowlege of it, he is a trespasser. Ether when a soule sweareth: so that he pronounceth with his lippes to do euell or to do good (what soeuer it be that a man pronounceth with an othe) and the thinge be out of his mynde and afterwarde cometh to the knowlege of it, than he hath offended in one of these.

Than when he hath synned in one of these thinges, he shall confesse that wherein that he hath synned, and shall bringe his trespassofferynge vnto the Lorde for his synne which he hath synned. A female from the flocke, whether it be an yewe or a she goote, for a synneofferynge. And the preast shall make an attonement for him for his synne. But yf he be not able to brynge a shepe, then let him brynge for his trespass which he hath synned, two turtill doues or two yonge pygeons vnto the Lorde one for a synneofferynge and another for a burntofferynge. And he shall brynge them vnto the preast, which shall offer the synneofferynge first and wringe the necke a fundre of it, but plucke it not cleue of. And let him sprinkle of the bloude of the synneofferynge apon the syde of the alter, and let the reste of the bloude be blede apon the botome of the alter, and than it is a synneofferynge. And let him offer the se

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conde for a burntofferynge as the maner is: and so shall the preast make an atonement for him for the synne which he hath synned, and it shall be forgeuen him.

And yet yf he be not able to brynge. ij. turtill doues or two yonge pigeons, then let hym brynge his offerynge for his synne: the tenth parte of an Epha of fine floure for a synneofferynge, but put none oyle thereto nether put any frankencens thereon, for it is a synneofferynge. And let him brynge it to the preast, and the preast shall take his handfull of it and burne it apon the alter for a remembraunce to be a sacrifice for the Lorde: that is a synneofferynge. And let the preast make an atonement for him for his synne (what soeuer of these he hath synned) and it shall be forgeuen. And the remnaute shall be the preastes, as it is in the meateofferynge.

And the Lorde comyned with Moses sayinge: when a soule trespasseth and synneth thow ignoraunce in any of the holy thinges of the Lorde, he shall brynge for his trespass vnto the Lord, a ram without blymes out of the flocke valowed at two cycles after the holy cycle, for a trespassofferynge. And he shall make amendes for the harme that he hath done in the holy thyng, and put the fiftie parte moare there

V. Chapter.

to and geue it vnto the preast. And the preast shall make an attonemēt for him with the ram of the trespassofferynge, and it shalbe forgeuē hym.

\* When a soule synneth and committeth any of these thinges which are forbiddē to be done by the cōmaundmentes of the Lorde: though he wist it not, he hath yet offended and is in synne, and shall brige a ram without blymesht out of the flocke that is esteemed to be worthe a synneofferynge, vnto the preast. And the preast shall make an attonement for him for the ignoraunce whiche he dyd and was not ware, and it shalbe forgeuen him. This is a trespassofferynge, for he trespassed agaynst the Lorde.

And the Lorde talked with Moses sayenge: when a soule synneth and trespasseth agaynst the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that which he hath violently taken away, or that whiche he hath deceaued his neyghboure off wyth sotylte, or hath founde that whiche was losse and denyeth it, and sweareth falsely, in what soeuer thinge it be that a man doth and synneth therein, Then when he hath synned or trespassed, he shall restore agayne that he take violently awaye,

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VI. Chapter. Fo. IX.

or the wronge whiche he dyd, or that whiche was delyuered him to kepe, or the lost thinge which he founde, or what soeuer it be aboute which he hath sworne falsely, \* he shall restore it agayne in the whole sūme and shal adde the fyfte parte moare thereto and geue it vnto him to whome it pertayneth, the same daye that he offereth for his trespass, and shall brynge for his trespass offerynge vnto the Lorde, a ram without blymesht out of the flocke, that is esteemed worth a trespassofferynge vnto the preast. And the preast shall make an attonemēt for him before the Lorde, and it shall be forgeuē hī in what soeuer thinge it be that a mā doth and trespasseth therein.

Vnto my neyghbour pertayneth faulte, and vnto god repētance, and the sacrifice of charites bloude is a iust sacrifice, and attonemēt, and a pealunge of atonement.

¶ The. vi. Chapter.

**A**Nd the Lorde spake vnto Moses sayenge. Commaunde Aaron and his sonnes sayenge: this is the lawe of the burnt offerynge. The burnt offerynge shalbe upon the hearth of the alter all nyghte vnto the mornynge, and the fire of the alter shall burne therein. And the preast shall put on his linnen albe and his linnen breches upon his flesh, and take awaye the ashes whiche the fire of the burnt sacrifice in the altare hath made, and put them besyde the alter, and the put off his raymēt and put on other

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and carye the ashes out without the hoste vnto a clene place.

The fire that is upon the alter shall burne therein and not goo out. And the preast shall put wodde on the fire euery morninge and put the burnt sacrifice upon it, and he shall burne thereon the fatt of the peaceofferynges. The fire shall euer burne upon the alter and neuer goo out.

This is the lawe of the meatoffrynge: Aarons sonnes shall bringe it before the Lorde, vnto the alter: and one of them shall take hys handfull of the floure of the meatoffrynge and of the oyle with all the frankencens whiche ys thereon and shall burne it vnto a remembrance upon the alter to be a swete sauoure of the memoriall of it vnto the Lorde. And the rest the reof, Aaron and his sonnes shall eate: vnto leuened it shall be eaten in the holy place: euen in the courte of the tabernacle of witnesse they shall eate it. Their parte whiche I haue geuen them of my sacrifice, shall not be baken with leuen, for it is most holye, as is the synneoffrynge, and trespassoffrynge. All the males amenge the children of Aaron, shall eate of it: and it shall be a dutye for euer vnto youre generacions of the sacrifices of the Lorde, nether shall any man twytche it, but he that is halowed.

And

And the Lorde spake vnto Moses sayenge: this is the offrynge of Aaron and of his sonnes which he shall offer vnto the Lorde in the daye when they are anoynted: the tenth parte of an Epha of floure, which is a dayly meatoffrynge perpetually: halfe in the morninge and halfe at night: and in the fryenge pan it shall be made with oyle. And when it is fryed, thou shalt brynge it in as a baken meatoffrynge mynsed small, and shalt offer it for a swete sauoure vnto the Lorde. And that preast of his sonnes that is anoynted in his steade, shall offer it: and it shall be the lordes dutye for euer, and it shall be burnt altogether. For all the meatoffrynges of the preastes shall be burnt altogether, and shall not be eaten.

And the Lorde talked with Moses sayenge: speake vnto Aaron and vnto his sonnes and saye. This is the lawe of the synneoffrynge, In the place where the burnt offrynge is kylled, shall the synneoffrynge be kylled also before the Lorde, for it is most holy. The preast that offereth it shall eate it in the holy place: euen in the courte of the tabernacle of witnesse. Noman shall touche the flesh thereof, saue he that is halowed. And yf any rayment be sprynckled therewith, it shall be wasshed in an holy place, and the erthe pott that it is godde in

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# VII. Chapter.

shalbe broken. Yf it be sodden in brasse, then the pott shalbe scoured and plunged in the water. All the males amonge the childern of Aaron shall eatethereof, for it is most holy. Notwithstandinge no synneofferynge that hath his bloude brought in to the tabernacle of witnesse to reconyle with all in the holy place, shalbe eaten: but shalbe burnt in the fire.

# ¶ The. vij. Chapter.

**T**His is the lawe of the trespassofferynge which is most holy. In the place where the burntoffrynge is kylled, the trespassoffrynge shalbe kylled also: and his bloude shalbe sprinkled rounde aboute upon the alter. And all the fatt thereof shalbe offered: the rumpe and the fatt that couered the inwardes, and the iij. kydneyes with the fatt that lyeth on them and upon the loynes: and the kyll on the lyuer shall be taken awaye with the kydneyes, And the prest shall burne them upon the altare, to be an offerynge vnto the Lorde: this is a trespassofferynge.

All the males amonge the prestes shal eatethereof in the holy place, for it is most holy. As the synneofferynge is, so is the trespassofferynge, one lawe serueth for both: and it shall be the prestes that reconyleth therewith.

And

# VII. Chaptre.

Fo. XI,

And the prest that offered a mans burnt offerynge, shall haue the skyn of the burnt offerynge which he hath offered. And all the meatofferynges that are baken in the oven, and all that is dressed upon the gredyerne and in the fryngpan, shalbe the prestes that offereth them. And all the meatofferynges that are myngled with oyle or drye, shall pertayne vnto all the sonnes of Aaron, and one shall haue as moche as another.

This is the lawe of the peaceoffrynges which shalbe offered vnto the Lorde. Yf he offer to geue thanckes, he shall brynge vnto his thankofferynge: swete cakes myngled with oyle and swete wafers anoynted with oyle, and cakes myngled with oyle of fine floure fryed, and he shall brynge his offerynge upon cakes made of leuended bred vnto the thankofferynge of his peaceoffrynges, and of them all he shall offer one to be an heueoffrynge vnto the Lorde, and it shalbe the prestes that sprynkleth the bloude of the peaceoffrynges. And the fleshe of the thankofferynge of his peaceoffrynges shalbe eaten the same daye that it is offred, and there shall none of it be layde vpp vntyll the mornyng.

Yf it be a vowe or a fre will offerynge that he bryngeth, the same daye that he offereth it, it shal



VII.Chaptre.

It shalbe eaten, and that which remaineth may be eaten on the morowe: but as moche of the offered flesh as remaneth vnto the thirde daye shalbe burned with fire. For yf any of the flesh of the peaceoffrynges be eaten the thirde daye then shall he that offered it optayne no fauour, nether shall it be rekened vnto him: but shalbe an abhominacion, and the soule that eateth of it shall beare the synne thereof.

The flesh that twycheth any vncleane thinge shall not be eaten, but burnt with fire: and all that be cleane in their flesh, maye eat. Yf any soule eate of the flesh of the peaceoffrynges, that pertayne vnto the Lorde and his vncleanness yet apon him, the same soule shall perishe from amonge his peoole. Moreover yf a soule twych any vncleane thinge, whether it be the vncleanness of man or of any vncleane beast or any abhominacion that is vncleane: and the eate of the flesh of the peaceoffrynges which pertayne vnto the Lorde, that soule shall perishe from his people.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye. Ye shall eate no maner fatt of oxen, shepe or gootes: neuer the later the fatt of the beast that dyeth alone and the fatt of that which is torne with wilde beestes, maye be occupide in all maner

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VII.Chaptre. Fo.XII,

vses: but ye shal in no wise eate of it. For who soeuer eateth the fatt of the beast of which me bring an offering vnto the Lorde, that soule that eateth it shall perishe fro his people. Moreover ye shall eate no maner of bloud, where soeuer ye dwell, whether it be of foule or of beast. What soeuer soule it be that eateth any maner of bloud the same soule shal perishe fro his people.

And the Lorde talked with Moses sayinge: speake vnto the childre of Israel and saye. He that offereth his peaceoffrynge vnto the Lorde, shall bringe his gifte vnto the Lorde of his peaceoffrynges: his owne handes shal bringe the offrynge of the Lorde: euen the fatt apō the brest he shall bringe with the brest to waue it a waueoffrynge before the Lorde. And the prest shall burne the fatt apon the alter, and the brest shalbe Aarōs and his sonnes. And the right shulder they shall geue vnto the prest, to be an heueoffrynge, of their peaceoffrynges. And the same that offreth the bloud of the peaceoffrynges and the fatt, among the sōnes of Aarō, shall haue the right shulder vnto his parte, for the wauebrest and the heueshulder I haue taken of the childern of Israel, euen of their peaceoffrynges, and haue geuen it vnto Aarō the prest and vnto his sonnes: to be a dutie for euer of the

the childern of Israel.

This is the anoyntinge of Aaron and of the sacrifices of the Lorde, in the day when they were offered to be prestes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the day when he anoynted them, of the childern of Israel, and to be a dutie for euer amonge their generacions. This is the lawe of burnt offrynges, of meat offrynges, of synne offrynges, of trespass offrynges, of fullof offrynges, of peace offrynges, which the Lorde commaunded Moses in the mount of Sinai, in the day when he commaunded the childern of Israel to offer their offrynges vnto the Lorde in the wildernesse of Sinai.

The. viij. Chapter.

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**A**nd the Lorde spake vnto Moses sayn ge: take Aaron and his sonnes with hi, and the vestures and the anoyntinge oyle, and an ox for a synneofferynge and two rammes and a baskett of sweete bred: and gather all the cornaentye together vnto the dore of the tabernacle of witnessse. And Moses dyd as the Lorde commaunded him, and the people gathered them selues together vnto the doore of the tabernacle of witnessse. And Moses sayde vnto the people: this is the thinge which the Lorde commaunded to do.

And

And Moses broughte Aaron and his sonnes, and wasshed them with water, and put apon him the albe and gyrde him with a girdel and put apon him the tunycle and put the Ephod thereon, and gyrded him with the bordered girdel of the Ephod, and bounde it vnto him therewith. And he put the brestlappe thereon, and put in the brestlappe lighte and perfectnesse. And he put the myter apon his heed and put apon the myter cue apon the forefrot of it, the golden plate of the holy crowne, as the Lorde commaunded Moses.

And Moses toke the anoyntinge oyle and anoynted the habitacion and all that was therein and sanctified them, and sprynkled thereof apon the alter .viij. tymes and anoynted the alter and all his vessels, and the lauer with hys fote, to sanctifie them. And he poured of the anoyntinge oyle apon Aarons heed and anoynted him to sanctifie him. And he broughte Aarons sonnes and put albes apon them, and gyrde them with gyrdels, and put bonettes apon their heedes: as the Lorde comaunded Moses.

And the synneoffrynge was brought. And Aaron and his sonnes put their handes apon the heed of the ox of the synneoffryng. And when it was slayne, Moses toke of the bloude, and put it apon the hornes of the alter rounde aboute

## VIII. Chapter.

aboute with his finger and purified it, and poured the bloud vnto the botome of the alter and sanctified it and reconcyled it. And he toke all the fatt that was upon the inwardes and the kalle that was on the lyuer and the two kydneyes with their fatt and burned it upon the alter. But the ox, the hyde, his flesh and his donge, he burnt with fire without the hoste, as the Lorde commaunded Moses.

And he broughte the ram of the burnt offering, and Aaron and his sonnes put their handes upon the heed of the ram, and it was kylled. And Moses sprinkled the bloud upon the alter rounde aboute, and cutt the ram in peces and burnt the heed, the peces and the fatte, and washed the inwardes and the legges in water, and burnt the ram euery whitt upon the alter. That was a burnt sacrifice of a swete sauoure and an offering vnto the Lorde, as the Lorde commaunded Moses.

And he broughte the other ram that was the fulloffering, and Aaron and his sonnes put their handes upon the heed of the ram: And when it was slayne, Moses toke of the bloud of it, and put it upon the type of Aarons right ear and upon the thombe of his right hande and upon the great toe of his right fete. Then were Aarons sonnes broughte, and Mo-

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## VIII. Chapter. Fo. XIII.

ses put of the bloud on the type of the right ear of them, and upon the thombes of their right handes, and upon the great toes of their right fete, and sprinkled the bloud upon the alter rounde aboute.

And he toke the fatt and the rompe and all the fatt that was upon the inwardes, and the kalle of the lyuer, and the .ij. kydneyes with their fatt and their righte shulder. And out of the basket of swete bred that was before the Lorde, he toke one swete cake of oyled bred and one wafer, and put the on the fatt and upon the righte shulder, and put altogether upon Aarons handes and upon his sonnes handes, and waued it a waue offering before the Lorde. And then Moses toke the from of their handes agayne and burnt the upon the alter, euen upon the burnt offering: These are the fulloffrynges of a swete sauoure and a sacrifice vnto the Lorde.

And Moses toke the breste and waued it a waue offering before the Lorde, of the ram of the fulloffrynges: and it was Moses parte, as the Lorde commaunded Moses.

And Moses toke of the anoynting oyle and of the bloud whiche was upon the alter, and sprinkled it upon Aarō and upon his vestimētes and upon his sonnes and on their vestimētes with hī and sanctified Aarō and his vesturs and his sonnes and his

IX. Chapter.

and his sonnes vestures also. Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse, and there ate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge. Aaron and his sonnes shall eat it: ad that whiche remaineth of the flesh and of the brede, burne with fire.

And se that ye departe not from the doore of the tabernacle of witnesse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For .vij. dayes must youre hādes be filled, as they were this daye: cuē so the Lorde hath commaūded to do, to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaunded. And Aaron and his sonnes dyd all thynges which the Lorde commaunded by the hande of Moses.

¶ The .ix. Chapter.

**A**Nd the .vij. daye Moses called Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synne offrynge, and a ram for a burnt offrynge: both without blemish, and brynge them before the Lorde. And vnto the childern of Israel he spa

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IX. Chapter. Fo. XV

ke sayenge: take ye an he goote for a synneofferynge, and a calfe and a lambe bothe two of a yere olde, and without blemish for a burnt sacrifice, and an ox and a ram for peaceoffrynges, to offer before the Lorde, and a meate offeryng myngled with oyle, for to daye the Lorde will appere vnto you.

And they brought that which Moses commaunded vnto the tabernacle of witnesse, ad all the people came and stode before the Lorde. And Moses sayde, this is the thyng which the Lorde commaunded that ye shulde do: ad then the glorie of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy synneofferynge, and make an attonement for the and for the people: and then offer the offerynge of the people and reconcyle them also, as the Lorde commaunded Moses.

And Aaron went vnto the alter, and slewe the calfe that was his synneofferynge. And the sonnes of Aaron broughte the bloude vnto him, and he dypte his finger in the bloude and put it upon the hornes of the alter, and poured the bloude vnto the betome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the synneofferynge, he burnt vpon the alter, as the Lorde commaunded Moses:

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IX. Chapter.

and his sonnes vestures also. Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse, and there eate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge. Aaron and his sonnes shall eate it: ad that whiche remaineth of the flesh and of the brede, burne with fire.

And se that ye departe not from the doore of the tabernacle of witnesse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For. vii. dayes must youre hādes be filled, as they were this daye: cuē so the Lorde hath commaūded to do, to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaūded. And Aaron and his sonnes dyd all thynges which the Lorde commaūded by the hande of Moses.

¶ The. ix. Chapter.

**A**Nd the. viij. daye Moses called Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synne offrynge, and a ram for a burnt offrynge: both without blemish, and brynge them before the Lorde. And vnto the childern of Israel he spake sa-

IX. Chapter. Fo. XV

ke sayenge: take ye an he goote for a synneofferynge, and a calfe and a lambe bothe two of a yere olde, and without blemish for a burnt sacrifice, and an oxe and a ram for peaceoffrynges, to offer before the Lorde, and a meateofferyng myngled with oyle, for to daye the Lorde will appere vnto you.

And they brought that which Moses commaūded vnto the tabernacle of witnesse, ad all the people came and stode before the Lorde. And Moses sayde, this is the thyng which the Lorde commaūded that ye shulde do: ad then the glorie of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy synneofferynge, and make an attonement for the and for the people: and then offer the offerynge of the people and reconcyle them also, as the Lorde commaūded Moses.

And Aaron went vnto the alter, and slewe the calfe that was his synneoffrynge. And the sonnes of Aaron broughte the bloude vnto him, and he dypte his finger in the bloude and put it upon the hornes of the alter, and poured the bloude vnto the botome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the synneoffrynge, he burnt vpon the alter, as the Lorde commaūded Moses: but

but the flesh and the hyde / he burnt with fyre without the hoste.

After warde he slewe the burnt offeringe, ad Aarons sonnes brought the bloude vnto him, and he sprinkled it rounde aboute upon the altar. And they brought the burnt offeringe vnto him in peces and the heed also / and he burnt it upon the alter / and dyd wasshe the inwardes and the legges / and burnt them also upon the burnt offeringe in the altar.

And than he broughte the peoples offeringe and toke the goote that was the peoples syn offeringe / and slewe it and offered it for a syn offeringe: as he dyd the first. And then broughte the burnt offeringe and offered it as the maner was / and broughte the meat offeringe and fylled his hande thercof, and burnt it upon the altar / besydes the burnt sacrifice in the morninge.

Then he slewe the ox and the ram that were the peoples peace offerings / and Aarons sonnes broughte the bloude vnto him / and he sprinkled it upon the altar rounde aboute, and toke the fatt of the ox and of the ram: the rope and the fatt that couereth the inwardes and the kydneyes and the kall of the lyuer: and put them upon the brestes and burnt it upon the altar: but the brestes and the righte shoulers Aaron waued before the Lorde / as the Lorde com-

maunded Moses.

And Aaron lifte vpp his hande ouer the people and blessed the, and came doune from off the offeringe of syn offerings / burnt offerings ad peace offerings. Then Moses and Aaron went into the tabernacle of witnesse and came out agayne and blessed the people / and the glorye of the Lorde apered vnto all the people. And there came a fyre out from before the Lorde / and consumed upon the altar: the burnt offeringe and the fatt. And all the people sawe it and shewed, and fell on their faces.

¶ The X. Chapter

And Nadab and Abihu the sonnes of Aaron toke ether of them his censur ad put fyre therein and put cens apō, and broughte te straunge fyre before the Lorde: which he commaunded the not and there went a fyre out from the Lorde and consumed the / and they dyed before the Lorde. Then Moses sayde vnto Aaron this is it that the Lorde spake saynge: I will be sanctified in them that come nye me, ad before all the people I will be glorified. And Aaron helde his peace.

And Moses called Misael and Elisaph the sonnes of Vliel the vncle of Aaron, and sayde vnto the: goo to and carye youre brethre from the holy place out of the hoste. And they went to them and caryed them in their albes out of the hoste, as Moses bad.

Of such places the bishop took their domine blessing with a finger: But thou must read the goodly prayer of his blessing

Hereof ye see the frute of a mans good entent with out Gods word. As we maye do nolesse, so doeth this example teach that we maye do no more than is comāunded.

God is sanctified when we obey him ad mortify oure wyll to doo his.

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And Moses sayde vnto Aaron and vnto Elcazar and Ithamar his eldest sonnes: vnto uer not youre heed nether rent youre clothes / lest ye dye and wrath come apon all the people lett your brethren the hole house of Israel beweepe the burnyng which the Lorde hath burnt. But goo ye not out from the dore of the tabernacle of wytnesse / lest ye dye: for the anoyntyng oyle of the Lorde is apon you. And they dyd as Moses bad.

Our prelates be drinke with desyre of honoure and haue brought the world out of their wretches to satisfie their lustes, and haue not sobriety to receiue what christ commaunded by the handes of the apostles.

And the Lorde spake vnto Aaron saynge: drynke no wyne nor stronge drynke / neither thou nor thi sonnes with the: when ye go in to the tabernacle of wytnesse / lest ye dye. And let it be a lawe foreuer vnto youre childern after you: that ye maye put difference betwene holy and vnholy / and betwene vncleane and cleane / and that ye maye teach the childern of Israel: all the ordynaunces which the Lorde hath commaunded them by the handes of Moses.

And Moses sayde vnto Aaron and vnto Elcazar and Ithamar his sonnes that were lesse: take the meatofferynge that remaineth of the sacrificys of the Lorde / and eate it without leuen besyde the alter / for it is most holy: eate it therfore in the holy place, because it is thi dutye and thi sonnes dutye of the sacrifice of the Lorde: for so I am commaunded. And the wauebrest

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wauebrest and heuehulder eate in a cleane place: both thou and thy sonnes and thy doughsters with the. For it is thy dutye and thy sonnes dutye with the, of the peaccofferynges off the childern of Israel. For the heuehulder and the wauebrest whiche they brynge with the sacrifices of the fatt, to waue it before the Lorde, shalbe thine and thy sonnes with the, and be a lawe for euer, as the Lorde hath commaunded.

And Moses soughte for the goote that was the synneofferynge, and se, it was burnt. And he was angrie with Elcazar and Ithamar the sonnes of Aaron, which were lesse alyue saynge: wherefore haue ye not eaten the synneofferynge in the holy place, scyng it is most holye: and for as moch as it is geuen you to bere the synne of the people, and make agrement for them before the Lorde? Beholde, the bloude of it was not brought in within the holy place therfore shulde ye haue eaten it in the holy place as I commaunded. And Aaron sayde vnto Moses: behold, this daye haue they offered the ir synneofferynge and their burntofferynge before the Lorde, and it is chaunced me after this maner. Yf I shulde eate of the synneofferynge to daye, wolde the Lorde be content with all? And when Moses herde that, he was content. C

The offeringes must haue bene eaten in cleanness: but Aaron coude not but mourne for his sonnes

# XI. Chapter.

## ¶ The. xj. Chapter.

**A**nd the Lorde spake vnto Moses and Aaron sayenge: speake vnto the childre of Israel and saye, these are the beestes whiche ye shall eate amonge all the beestes that are on the erth: what soeuer hath hofte and dyuydeth it in to two clawes and cheweth cud among the beestes, that shall ye eate. Neuerthelesse, these shall ye not eate of them that chewe cud and haue hofes. The camel, for he cheweth cud but he deuydeth not the hofte in to two clawes therfore he shall be vnclene vnto you. And the Conye, for he cheweth the cud but deuydeth not the hofte in to two clawes, therfore he is vnclene to you. And the hare, for he likewise cheweth the cud, but deuydeth not the hofte in to two clawes, he is therfore vnclene to you. And the swyne, for though he deuyde the hofte in to two clawes, yet he cheweth not the cud and therfore is vnclene to you, Of their flesh see that ye eate not and their carcases se that ye twych not for they are vnclene to you.

These shall ye eate of all that are in the waters: what soeuer hath finnes and skales in the waters, sees and ryuers, that shall ye eate. And all that haue not finnes and skales in the sees and ryuers of all that moue and lyue in the waters/ shall

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shall ye abhorre. Se that ye eate not of their flesh, and also that ye abhorre their carcases: for all that haue no finnes nor scales in the waters, shall be abhominacion vnto you.

These are the foules which ye shall abhorre and which shall not be eaten, for they are an abhominacion. The eagle, the goosherke, the cornoraunte, the kyte, the vultur and all his kynde and all kynde of rauens, the estrich, the nightcrowe, the cocow, the sparowhauxe and all the kynde: the litle oule, the storcke, the great oule the backe, the pellicane, the pye, the heron, the lye with the kynde, the lappwyng and the swalowe. And all foules that crepe and goo apō all iij. shall be an abhominacion vnto you.

Yet these maye ye eate of all the foules that moue and goo apō. iij. fete: euen those that haue no knees about vpon their fete to lepe with all apō the erthe, euen these of them ye maye eate: the arbe and all his kynde: the Soleam with all his kynde: the Hargol and all the kynde, and the Hagab and all his kynde. All other foules that moue and haue. iij. fete, shall be abhominacion vnto you. In soch ye shall be vnclene who soeuer touch the carkeffe of the shall be vnclene vnto the euen, and who soeuer bereth the carkeffe of the, shall wash his clothes and shall be

C ij vnclene



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vncleue vntyll euen.

Amonge all maner beestes, they that haue hofes and deuyde them not in to two clawes or that chewe not the cud, shalbe vncleue vnto you: and all that twicheth them shalbe vncleue. And all that goeth apon his handes amonge all maner beestes that goo on all foure, are vncleue vnto you: and as many as twych their carkeffes, shalbe vncleue vntyll the euen. And he that beareth the carkeffe of them, shall washe his clothes ad be vncleue vntyll the euen/ for soch are vncleue vnto you.

And these are also vncleue to you amonge the thinges that crepe apon the erth: the wefell the moule, the tode and all his kynde, the hedeghogge, stelko, the licerte, the snayle and the moule. These are vncleue to you amonge all that moue, and all that twych them when they be dead, shalbe vncleue vntyll the euen. And what soeuer any of the dead carkeffes of them fall apon, shalbe vncleue: what soeuer vessell of wodd is be, or rayment, or skynne, or bagge or what soeuer thinge it be that any worke is wroughte with all. And they shalbe plunged in the water and be vncleue vntill the eue, and then they shalbe clene agayne.

All maner of erthen vessell where in to any of them falleth, is vncleue with all that therein

is: ad

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Fo. XIX.

is: and ye shall breake it. All maner meate that is eaten, yf any soch water come apon it, it shall be vncleue. And all maner drynke that is drōke in all maner soch vessels, shalbe vncleue.

And whether it be ouen or kettel, it shalbe broken. For they are vncleue and shalbe vncleue vnto you: Neuerthelater, yet the fountaynes ad welles and pondes of water, shalbe clene styll. But whosoeuer twycheth their carkeffes, shall be vncleue.

Yf the dead carkeffe of any soch fall apō any seed vsed to sowe, yt shall yet be clene styll: but ad yf any water be poured apō the seed ad afterward the dead carkeffe of them fall thereō, then it shalbe vncleue vnto you.

Yf any beest of whiche ye eate dye, he that twicheth the dead carkeffe shalbe vncleue vntyll the euen. And he that eateth of any soche dead carkeffe, shall washe his clothes and remayne vncleue vntyll the euen. And he also that beareth the carkeffe of it, shall washe his clothes and be vncleue vntyll euen.

All that scrauleth apon the erth, is an abhominacyon and shall not be eaten. And what soeuer goeth apon the brest ad what soeuer goeth apon .iiij. or moo fete amonge all that scrauleth apon the erth, of that se ye eate not: for they are abhominable. Make not youre soules abho

abho

## XII. Chapter

abominable. Make not youre soules abhominable with nothinge that creepeth, neether make youre soules vnclene with them: that ye shulde be defiled thereby.

For I am the Lorde youre God, be sanctified therfore that ye maye be holy, for I am holy: and defile not youre soyles with any maner thinge that creepeth apon the erth. For I am the Lorde that brought you out of the londe off Egyp̄te to be youre God: be holy therfore, for I am holy.

This is the lawe of beest and foule and off all maner thinge that lyueth and moueth in the water and of all thinges that crepe apō the erth that ye may put differēce betwene vnclene and clene, and betwene the beestes that are eatē and the beestes that are not eaten.

### ¶ The. xij. Chapter.

**A**nd the Lorde spake vnto Moses and sayde: speake vnto the childern of Israd and saye: whē a womā hath conceaued and hath borne a man childe, she shalbe vnclene. viij. dayes: euen in like maner as when she is put aparte in tyme of hir naturall disease. And in the viij. daye the flesh of the childes foreskynne shalbe cut awaye. And she shall cōtinue in the blode of hir purifiēge. xxxiij. dayes, she shal

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For. XXX

wytech no halowed thinge nor come in to the sanctuary, vntyll the tyme of hir purifiēge be out. Yf she bere a maydehilde, then she shalbe vnclene two wekes as when she hath hir naturall disease. And she shall contynue in the blode of hir purifiēge. lxxvj. dayes.

And when the dayes of hir purifiēge are out: whether it be a sonne or a daughter, she shall brynge a lambe of one yere olde for a burntoffryng and a yonge pigeon or a turtill due for a synneoffryng vnto the dore of the tabernacle of witnesse vnto the preast: which she all offer them before the Lorde and make an attonement for her, and so she shalbe purged of hir yssue of blode. This is the lawe of her that hath borne a childe, whether it be male or female.

But and yf she be not able to bringe a sheepe, then let her brynge two turtyls or two yonge pigeons: the one for the burntoffryng, and the other for the synneoffryng. And the preast shall make an attonement for her, and she shalbe clene.

### ¶ The. xiiij. Chapter.

**A**nd the Lord spake vnto Moses and vnto Aarō saynge: whē there apcareth a rysynge in any mā's flesh ether a scabbe or a glistrige white

This chapter maketh not for confession in the care, but is an example of excommunication off open sinners

As these pre-  
stes make v-  
cleane ad sen-  
de out of com-  
pany, euen fo-  
ours binde ad  
excommunicat  
out of the co-  
gregacio: and  
as these make  
cleane, so doo  
ours lowse,  
and absolue.  
Now the th-  
at sinne secre-  
tly thei binde  
with preachi-  
ge gods word  
ad yf thei re-  
pet, with prea-  
ching thei lo-  
we the agay-  
ne.

whyte: as though the plague of leprosy were in the skynne of his flesh, then let him be brought vnto Aaron the preast or vnto one of hys sonnes the preastes, and let the preast loke on the fore that is in the skynne of his fleshe. Yf the heer in the fore be turned vnto whyte, and the fore also seme to be lower than the skynne of his fleshe/then it is suerly a leprosy, and let the preast loke on him and make hym vn-  
cleane.

Yf there be but a white plecte in the skynne of his fleshe and seme not to be lower than the other skynne nor the heer thereof is turned vnto white: then let the preast shitt him vpp seuen dayes. And let the preast loke apon hym the. vij. daye: yf the fore seme to him to abyde styll and to go no further in the skynne, then let the preast shutt him vppe yet. vij. dayes moo. And let the preast loke on him agayne the. vij. daye. Then yf the fore be waxed blacke and is not growen abroad in the skynne, let the preast make him cleane, for it is but a skyrfe. And let him wasshe his clothes, and then he is cleane. But and yf the scabbe growe in the skynne after that he is sene of the preast agayne, Yf the preast se that the scabbe be growen abroad in the skynne, let him make him vnclene: for it is suerly a leprosy.

Yf the

Yf the plague of leprosy be in a man, let hi be brought vnto the preast, and let the preast se him. Yf the rysinge apere white in the skynne ad haue also made the heer white, ad there be rawe flesh in the fore also: then it is an olde leprosy in the skynne of his flesh. And the preast shall make him vnclene, ad shall not shutte him vp for he is vnclene.

Yf a leprosy breake out in the skynne and couer all the skynne from the heed to the fote ouer all wheresocuer the preast loketh, then let the preast loke apon him. Yf the leprosy haue couered all his flesh, let him make the disease cleane: for in as moch as he is altogether white he is therfore cleane. But and yf there be rawe flesh on him when he is sene, then he shalbe vnclene. Therfore when the preast seeth the rawe flesh, let him make him vnclene. For in as moch as his flesh is rawe, he is vnclene and it is suerly a true leprosy. But and yf the rawe flesh departe agayne and chaunge vnto white, then let him come to the preast and let the preast se him: Yf the fore be chaunged vnto white, let the preast make the disease cleane, ad the he is cleane.

When there is a byele in the skynne of any mans flesh and is heled and after in the place of the byele there appeare a whyte rysing ether  
a shy-

a shynynge white somewhat redyſh, let him be ſene of the preaſt. Yf when the preaſt ſeeth hi it appeare lower than the other ſkynne and the heer thereof be chaunged vnto white, let the preaſt make hi vncleane: for it is a very leproſy, that is broken out in the place of the byele. But and yf when the preaſt loketh on it there be no white heeres therein nether the ſcabbe lower than the other ſkynne and be ſomwhat blackeſh, then the preaſt ſhall ſhutt him aparte vij. dayes. Yf it ſprede abroad in the meane ſeaſon, then let the preaſt make him vncleane: for it is a leproſy. But ad yf the gliſtringe white abyde ſtyll in one place and go no further, then it is but the prynte of the byele, and the preaſt ſhal make him cleane.

When the ſkynne of any mā's fleſh is burnt with fire that it be rawe and there apere in the burnynge a gliſtringe white that is ſomewhat redyſh or altogether white, let the preaſt loke apon it. Yf the heer in that brightneſſe be chaunged to white and it alſo appeare lower than the other ſkynne, than it is a leproſy that is broken out in the place of the burnynge. And the preaſt ſhall make him vncleane, for it is a leproſy. But and yf (when the preaſt loketh on it) he ſe that there is no white heer in the bryghtneſſe and that it is no lower than the other ſkynne,

ſkynne and that it is alſo blackeſh, then let the preaſt ſhutt him upp ſeuē dayes. And yf (when the preaſt loketh on him the ſeuēth daye) it be growen abroad in the ſkynne, lett him make him vncleane: for it is a leproſy. But and yf that bryghtneſſe abyde ſtyll in one place and goo no further in the ſkynne ad be blackeſh, than it is but a ryſyng in the place of the burnynge, and the preaſt ſhall make hym cleane: for it is but the prynte of the burnynge only.

Whē ether man or woman hath a breakynge out apon the heed or the beerde, let the preaſt ſe it. And yf it appeare lower than the other ſkynne and there be therein golden heeres ad thyn, let the preaſt make him vncleane, for it is a breaking out of leproſy apō the heed or berde. yf (whē the preaſt loketh on the breakynge out) he ſe that it is no lower thā the other ſkynne ad that there are blacke heeres therein let hi ſhutt hi vp. vij. dayes. And let the preaſt loke on the diſeaſe the ſeuēth daye: ad yf the breakynge oute be gone no further nether be any golden heeres therein nether the ſcabbe be lower than the other ſkynne, then lett him be ſhauen, but lett hym not ſhaue the ſcabbe, and let the preaſt ſhutt him vpp ſeuē dayes

dayes moo. And let the preast loke on the breakeyng out the .vij. daye agayne: Yf the breakeyng out be gone no further in the skynne nor moare lower thē the other skynne, then lett the preaste make him cleane, and let him wash his clothes and then he is cleane. Yf the breakeyng out growe in the skynne after that he is once made cleane, let the preast see him. Yf it be growne abrode in dede in the skynne, let the preast seeke no further for any golden heeres, for he is vncleane. But and yf he see that the scabbe stonde styll and that there is blacke heer growne vpp there in, thē the scabbe is healed and he is cleane: and the preast shall make him cleane.

Yf there be founde in the skynne of the flesh of man or woman a glisteringe white, let the preast see it. Yf there appeare in their flesh a glisteringe white somewhat blackesh, thē it is but freckels growē vpp in the skynne: and he is cleane.

Yf a mans heer fall of his heed, thē he is hee bald and cleane. yf his heer fall before in his foreheade, then he is foreheadbald and cleane. yf there be in the baulde head or baulde forehead a redysh white scabbe, then there is leprosy spronge vpp in his baulde head or baulde foreheade. And let the preast see it: and yf the rysinge of the sore be redysh white in his baulde he

de heade or foreheade after the maner of a leprosy in the skynne of the flesh, then he is a leper and vncleane: and the preast shall make him vncleane, for the plage of his heede.

And the leper in whome the plage is / shall haue his clothes rent and his heade bare and his mouth mossfeld, and shall be called vncleane. And as longe as the dyscase leseth upon him, he shall be vncleane: for he is vncleane, and shall therefore dwell alone, and even without the host shall his habitation be.

When the plage of leprosy is in a cloth: whether it be linnen or wollen, yee and whether it be in the warpe or wolfe of the linnen or of the wollen: ether in a skynne or any thinge made of skynne / yf the dyscase be pale or somewhat redysh in the cloth or skynne: whether it be in the warpe or wolfe or any thinge that is made of skynne, thē it is a very leprosy and must be shewed vnto the preast. And whē the preast seeth the plage, let him shutt it vpp .vij. dayes, and let him loke on the plage the seuenth daye. yf it be increased in the cloth: whether it be in the warpe or wolfe or in a skynne or in any thinge that is made of skynne, then the plage is a frettinge leprosy and it is vncleane: And that cloth shall be burnt, ether warpe or wolfe, whether it be wollen or linnen or any thinge that is made of skynne where in the plage is, for it is a frettinge le

### XIII. Chapter.

ge leprosye / and shalbe burnt in the fyre.

Yf the preast se that the plague hath freten no further in the cloth: ether in the warpe or wolfe or in what soeuer thyng of skynne it be, then let the preast comaunde the to wasshe the thyng wherein the plague is, and let him shutt it vpp vij. dayes moo. And let the preast loke on it agayne after that the plague is wasshed: yf the plague haue not chaunged his falcion though it be spred no further abrode, it is yet vncleane. And se that ye burne it in the fyre, for it is fretted in ward: whether in parte or in all together. But and yf the preast se that it is somewhat blackyssh after that it is wasshed, let him rent it out of the clothe, or out of the skynne or out of the warpe or wolfe. But and yf it appeare any moare in the cloth ether in the warpe or in the wolfe or in any thyng made of skynne / than it is a waxynge plague. And se that ye burne that with fyre, where in the plague is. Moreover the cloth ether warpe or wolfe or what soeuer thinge of skynne it be which thou hast wasshed and the plague be departed from it, shalbe wasshed oure agayne: and then it is cleane.

This is the lawe of the plague of leprosy in a cloth whether it be wolle or linnen: ether whether it be in the warpe or wolfe or in any thyng made of skynnes, to make it cleane or vncleane.

### XIII. Chapter. Fo. XXIII

**A**nd the Lorde spake vnto Moses saynge: this is the lawe of a leper when he shalbe clesed. he shalbe brought vnto the preast, and the preast shall goo out without the hoste and loke apō him. Yf the plague of leprosy be healed in the leper, the shall the preast comaunde that there be brought for him that shalbe clesed. ij. luyng byrdes that are cleane, and cyresse wodd, and a peece of purple cloth and yslope. And the preast shall comaunde that one of the byrdes be kylled ouer an erthe vessell of runnyng water. And the preast shall take the luyng byrde and the cyresse wodd and the purple and the yslope, and shall dyppe the and the luyng byrde in the bloude of the slayne byrde and in the renyng water and sprinkle it apon him that must be clesed of his leprosy. vij. tymes and clense him / and shall let the luyng byrde goo fre in to the felde.

And he that is clesed shall wasshe his clothes and shaue off all his heer and wasshe himselfe in water, and the he is cleane. And after that he shall come in to the hoste / but shall tarye without his tent. vij. dayes. Whē the seventh day is come, he shall shaue off all his heer both apō his heade and his berde and on his browes: and cuē all the heer that is on him, shalbe shauen off. And he shall wasshe his clothes and his flesh in water / and then he shalbe cleane.

And when the viii. daye is come, let him take ij. lambes without blemyshe and a yewelambe of a yere olde without blemyshe, and .iij. tenthdeales of fyne floure for a meatoofferynge myngled with oyle, and a logge of oyle. Than let the preast that maketh him cleane, brynge the man that is made cleane with those thynges before the Lorde vnto the dore of the tabernacle of witnessse. And lett the preast take one of the lambes and offer him for a trespassofferynge, and the logge of oyle: and waue them before the Lorde. And than let him slee the lambe in the place where the synofferynge and the burntofferynge are slayne: euē in the holy place. for as the synofferynge is, euē so is the trespass offerynge: for it is most holy.

Than lett the preast take of the bloude of the trespassofferynge, and put it apō the type of the right eare of him that is clenfed, and apō the thombe of his righte hande and apō the greate too of his righte fore. Then let the preast take of the logge of oyle and poure it in to the palme of his lefte hande, ād dippe his right finger in the oyle that is in the palme of his lefte hand, ād let him sprinkle it with his synger vij. tymes before the Lorde. And of the rest of the oyle that is in his hande, shall the preast put apō the type of the righte eare of him that is clen

is clenfed, and apō the thombe of his righte hande, and apō the great too of his righte fore: euē apō the bloude of the trespassofferynge. And the remnaunte of the oyle that is in the preastes hande, he shall poure apō the heede off hym that is clenfed: and so shall the preaste make an attonement for him before the Lorde,

Then let the preast offer the synneofferynge, ād make an attonement for him that is clenfed for his vnclēnesse. And thā let the burntofferynge be slayne, ād let the preast put bōth the burntofferynge and the meatoofferynge apō the altar: ād make an attonement for him, ād thā he shall be cleane.

Yf he be poore ād can not gett so moch, thā let him bringe one lambe for a trespassofferynge to waue it and to make an attonement for him, ād a tenth deale of fyne floure myngled with oyle for a meatoofferynge ād a logge of oyle, ād two turtyll doves or two yonge pygeons which he is able to gett ād let the one be a synneofferynge and the other a burntofferynge. And let him brynge them the viii. daye for his clenfyng vnto the preast to the dore of the tabernacle of witnessse before the Lorde.

And let the preast take the lambe that is the trespassofferynge and the logge of oyle, ād wa-

D ue the

ue them before the Lorde. And whē the lambe of the trespassoffryng is kylled, the preast shall take of the bloude of the trespassoffryng, and put it upon the tyype of his righte eare that is clenfed, and upon the thombe of his righte hande, and upon the greate too of his righte fete. And the preast shall poure of the oyle in to his righte hande, and it shall sprinkle with his finger of the oyle that is in his lefte hande. vij. tymes before the Lord.

And the preast shall put of the oyle that is in his hande (apon the tyype of the righte eare of hī that is clenfed, and apō the thombe of his righte hande and upon the great too of his righte fote: euen in the place where the bloude of the trespassoffryng was put, And the reste of the oyle that is in his hande, he shall poure upon the hecde of him that is clenfed: to make an attonemēt for him before the Lorde. And he shall offer one of the turtyll doves or of the yonge pigeons, soch as he can gett: the one for a synncoffryng and the other for a burnt offryng apō the alter. And so shall the preast make an attonemēt for him that is clenfed before the Lorde. This is the lawe of him that hath the plage of leprosy, whose hand is not able to gett that which pertaineth to his clenfyng.

And

And the Lorde spake vnto Moses and Aarō sayng: when ye be come vnto the lond of Canaan which I geue you to possesse: yf I put the plage of leprosy in any housse of the lande of youre possession, let him that oweth the house go and tell the preast sayng, me thinke that there is as it were a leprosy in the housse. And the preast shall cōmaunde them to ryd all thinge out of the housse, before the preast goo in to se the plage: that he make not all that is in the housse vncleane, and then the preast shall goo in and se the housse.

Yf the preast se that the plage is in the walles of the housse and that there be holowe strakes pale or rede which seme to be lower than the other partes of the wall, then let the preast go out at the housse dores and shett vp the housse for. vij. dayes. And let the preast come againe the seuenth daye and se it: yf the plage be encreased in the walles of the housse, let the preast cōmaunde thē to take awaye the stones in which the plage is, and let thē cast thē in a foule place without the citie, and scrape the house within rounde aboute, and poure out the dust without the citie in a foule place. And let them take other stones and put them in the places of those stones, and other mortar: and playster the housse with all.

D ij Yf



### XIII. Chapter.

Yf now the plage come agayne ad breake out in the housse, after that they haue taken awaye the stones and scraped the housse, and after that the housse is playsterd anew: let the preast come and se it. And yf then he perceaue that the plage hath catē further in the housse, then it is a fretynge leprosy that is in the housse ad it is vncleane. Then they shall breake doun the housse: both stones, tymbre ad all the mortar of the housse, and carye it out of the citey vnto a foule place. Moreouer he that goeth into the housse all the while that it is shett vp, shall be vncleane vntyll nighte. And he that slepeth in the housse shall wasshe his clothes, and he also that eateth in the housse shall wasshe his clothes.

But and yf the preast come and se that the plage hath sprede no further in the housse after that it is new playsterd, the let him make it cleane for the plage is healed. And let him take to cleanse the housse with all: two birdes, cypresse wodd, ad purple clothe ad ysope. And let him kyll one of the byrdes ouer an erthen vessel of runnyng water. ad take the cypresse wodd, the ysope, the purple ad the luyng byrde, ad dyppe them in the bloude of the slayne byrde and in the runninge water, and sprinkle apon the housse seuen tymes, and cleanse the housse with the

### XV. Chaptre. Fo. XXVII

the bloude of the byrde, and with the runninge water, ad with the luyng byrde, ad with the cypresse wodd, ad the ysope ad the purple clothe. And he shall lett the luyng byrde flee out off the towne in to the wyld feldes, and so make an attonement for the housse, and it shall be cleane.

This is the lawe of all maner plage of leprosy and breakyng out, and of the leprosy off clothe and housse: and of rylynges, scabbes and glysteryng white, to teache when a thinge is vncleane or cleane. This is the lawe off leprosy.

### ¶ The. xv. Chapter.

**A**Nd the Lorde spake vnto Moses and Aaron sayenge, speake vnto the children of Israel and saye vnto them: euery mā that hath a runnyng yssue in his flesh, is vncleane by the reason of his yssue. And hereby shall it be knowne when he is vncleane. Yf his fleshe runne, or yf his flesh congele by the reason off his yssue, than he is vncleane. Euery couche whereon he lyeth ad euery thinge whercon he sitteth shall be vncleane.

He that twicheth his couch, shall wassh his clothes ad bath him selfe with water, ad be vncleane vntyll the euen.

He that sitteth on that whercon he satt, shall wassh

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wassh his clothes and bathe him selfe with water and be vncleane vntill the euenyng. And he that twicheth his flesh shall wasshe his clothes and bathe him selfe in water and be vncleane vnto the euen. Yf any soch spytt upon him that is cleane, he must wasshe his clothes and bathe him selfe in water and be vncleane vntill euen.

And what soeuer sadell that he rydeth apō, shalbe vncleane. And whosoever twicheth any thinge that was vnder him, shalbe vncleane vnto the euē. And he that beareth any soch thinges shall wassh his clothes ād bathe hī self in water ād be vncleane vnto the euē, ād whosoever he twicheth (yf he haue not first washed his handes in water) must wasshe his clothes, ād bathe him selfe in water, ād be vncleane vnto the euenyng. And yf he twych a vessell off erth, it shalbe broken: and all vessels of wood shalbe renfed in the water.

When he that hath an yssue is clenfed of his yssue, let him numbre. vij. dayes after he is cleane, ād wasshe his clothes, and bathe his fleshe in runnyng water, ād then he is cleane. And the. viij. daye let him take two turtill doves or two yonge pigeons, and come before the Lord vnto the dore of the tabernacle of witnesse and geue them vnto the preast. And the preast shall

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shall offer them: the one for a synneofferyng, and the other for a burnt offeryng: and make an attonement for him before the Lord, as cōcernyng his yssue.

Yf any mans seed departe frō him in his slepe, he shall wassh his flesh in water ād be vncleane vntill euē. And all the clothes or furrer whereon soch seed chaunceth shalbe washed with water ād be vncleane vnto the euē. And yf a womā lye with soche a whone, they shall wash thē selues with water and be vncleane vntill even.

Whē a womā's naturall course of bloud runneth, she shalbe put aparte. vij. dayes: ād whosoever twycheth her shalbe vncleane vnto the euē. And all that she lyeth apō as long as she is put aparte shalbe vncleane. And whosoever twicheth hir couch shall wassh his clothes and bathe hī selfe with water ād be vncleane vnto the euē. And whosoever twicheth any thinge that she satt apō, shall wassh his clothes ād wasshe him selfe also in water, ād be vncleane vnto the euē: so that whether he twich hir couche or any thīng whereō she hath setē, he shalbe vncleane vnto the euē. ād yf a mā lye with her in the meane tyme, he shalbe put aparte as well as she ād shalbe vncleane. vij. dayes, ād all his couch wherein he slepeth shalbe vncleane.

Whē

# XV. Chaptre.

When a womans bloude runneth longe tyme: whether out of the tyme of hyr naturall course: as longe as hir vncleanness runneth, she shalbe vncleane after the maner as when she is put aparte. All hir couches whereon she lyeth (as longe as hir yssue lasteth) shalbe vnto her as hir couch when she is put a parte, And what soeuer she sitteth upon, shalbe vncleane, as is hir vncleanness whē she is put a parte. And whosoeuer twicheth them, shalbe vncleane, and shall wasshe his clothes and bathe him selfe in water and be vncleane vnto euen.

And when she is clenfed of hyr yssue, let hyr counte hir seuen dayes after that she is cleane. And the viij daye let her take two turtles or two yonge pigeons and brynge them vnto the preast vnto the dore of the tabernacle of witness. And the preast shall offer the one for a synneoffrynge, and the other for a burntoffrynge: and so make an attonement for her before the Lorde. as concernynge hir vncleane yssue.

Make the childern of Israel to kepe themselves fro their vncleanness, that they dye not in their vncleanness: whē they haue defiled my habitation that is amonge them.

This is the lawe of him that hath a runninge sore, and of him whose seed runneth from hym

# XVI. Chapter. Fo. XXIX.

him in his slepe and is defiled therewith, and of her that hath an yssue of bloude as longe as she is put a parte, and of whosoeuer hath a runninge sore whether it be man or woman, and of him that slepeth with her that is vncleane.

## The. xvj. Chapter.

And the Lorde spake vnto Moses after the deeth of the two sonnes of Aaron, when they had offered before the Lorde and dyed: And he sayde vnto Moses: speake vnto Aaron thy brother that he go not at all tymes into the holy place, that is within the vayle that hangeth before the mercyscate which is upon the arcke that he dye not. For I will appeare in a clowde vpon the mercyscate.

By the clowd  
vnder shende  
the smoke off  
the cence.

But of this maner shall Aaron goo in into the holy place: with a yonge ox for a synnecoffrynge, and a ram for a burntoffrynge. And he shall put the holy linnen albe upon him, and shall haue a linnen breche vpon his flesh, and shall gyrdle him with a linnen gyrdell, and put the linnen mytre upon his heede: for they are holy raymentes. And he shall wasshe his flesh with water, and put them on. And he shall take of the multitude of the childern of Israel two gootes for a synnecoffrynge and a ram for a burntoffrynge.

And

And Aaron shall offer the ox for his synne offrynge and make an attonement for him ad for his housse. And he shall take the two gootes and present them before the Lorde in the dore of the tabernacle of witnesse. And Aarō cast lottes ouer the.ij. gootes: one lotte for the Lorde, ad another for a scapegoote. And Aaron shall bringe the goote apō which the Lorde's lotte fell, and offer him for a synneoffrynge. But the goote on which the lotte fell to scape, he shall sett alyue before the Lorde to recōcyle with ad to let him goo fre in to the wildernes. And Aaron shall bringe the ox of his synoffrynge, ad reconcyle for him selfe ad for his housholde, and kyll him.

And thā he shall take a censer full of burninge coles out of the alter that is before the Lorde, and his handfull of swete cens beten small and bringe them within the vayle and put the cens upon the fire before the Lorde: that the cloude of the cens maye couer the mercyscate that is upon the witnesse, that he dye not. And he shall take of the bloude of the ox ad sprinkle it with his finger before the mercyscate eastwarde: euen. vij. tymes.

Then shall he kyll the goote that is the peoples synneoffrynge, and brynge hys bloude within the vayle, and doo with his bloude as he dyd

he dyd with the bloude of the ox, and let him sprinkle it toward the mercyscate and before the mercyscate ad reconcyle the holy place frō the vnclennesse of the childern of Israel, and from their trespasses ad all there synnes. And so let him doo also vnto the tabernacle of witnesse that dwelleth with them, eue among the ir vnclenneses.

And there shall be no bodye in the tabernacle of witnesse, when he goeth in to make an attonement in the holy place, vntyll he come out agayne. And he shall make an attonement for him selfe and for his housholde, ad for all the multitude of Israel. Then he shall goo out vnto the alter that stondeth before the Lorde, and reconcyle it, and shall take of the bloude of the ox and of the bloude of the goote, and put it upon the hornes of the altare rounde aboute, and sprynkele of the bloude upon it with his finger seuen tymes, and clense it, and halowe it frō the vnclenneses of the childern of Israel.

And whē he hath made an ende of recōcylinge the holy place and the tabernacle of witnesse ad the alter, let him bringe the lyue goote ad let Aarō put both his handes upon the hede of the lyue goote, and confesse ouer him all the mysdeades of the childern of Israel, and

## XVI. Chapter.

and all their trespasses, and all their synnes: and let him put them apō the heed of the goote ād sende him awaye by the handes of one that is acoynted in the wyldernesse. And the goote shall bere upon him all their mysdeades vnto the wyldernesse, and he shall let the goote goe in the wyldernesse.

And let Aaron goo in to the tabernacle of wytnesse and put off the lynē clothes which he put on when he wēt in in to the holy place, ād leaue them there. And let him wasshe his flesh with water in the holy place, and put on his owne rayment / and then come out and offer his burnt offeringe and the burnt offeringe of the people, and make an atonemēt for him selfe ād for the people, and the fatt of the synofferynge let him burne upon the alter. And let him that caryed forth the scapegoote, wasshe his clothes and bathe hys flesh in water / and then come in to the holste agayne.

And the oxe of the synofferynge and the goote of the synofferynge (whose bloude was brought in to make an atonemēt in the holy place) let one carye out without the holste and burne with fyre: both their skynnes, their flesh ād their donge. And let him that burneth them, wasshe his clothes ād bathe his flesh in water, and then come in to the holste agayne.

And

## XVII. Chapter. Fo. XXXI.

And it shalbe an ordynaunce for euer vnto you. And euē in the tenth daye of the seuenth moneth, ye shall humble youre soules and shall doo no worke at all: whether it be one of youre selues or a straunger that sojourneth amonge you. for that daye shall an attonemēt be made for you to cleanse you from all youre synnes before the Lorde / and ye shalbe cleane. It shall be a sabbath of rest vnto you / and ye shall humble youre soules / and it shalbe an ordynaunce for euer.

And the preast that is anoynted and whose hande was fylled to mynistr in his fathers steade / shall make the attonemēt and shall put on the holy lynē vestimētes / and reconcyle the holy sanctuary and the tabernacle of wytnesse ād the alter, and shall make an attonemēt also for the preastes and for all the people of the congregation. And this shalbe an euerlastyng ordynaunce vnto you to make an atonement for the childern of Israel for all their synnes once a yere: and it was done euē as the Lorde commaunded Moses.

## ¶ The XVII. Chapter.

And the Lorde talked with Moses saynge: speake vnto Aarō and vnto his sonnes and vnto all the childern of Israel ād saye vnto

vnto them, this is the thyng which the Lorde charged saynge: whatsoeuer he be of the house of Israel that kylleth an ox, lambe or goore in the hoste or out of the hoste and bryngeth the not vnto the dore of the tabernacle of witnessse, to offer an offerynge vnto the Lorde before the dwellinge place of the Lorde, bloude shalbe imputed vnto that man / as though he had shed bloude / and that man shall perishe from amonge his people.

Wherefore let the childern of Israel bryng their offerynges they offer in the wyde felde / vnto the Lorde: euen vnto the dore of the tabernacle of witnessse and vnto the preast / and offer the for peace offerynges vnto the Lorde. And the preast shall sprinkle the bloude apen the alter of the Lorde in the dore of the tabernacle of witnessse / and burne the fatt to be a sweete sauoure vnto the Lorde. And let them nomore offer their offerynges vnto deuyls / after whom thy goo an whoorynge. And this shalbe an ordynance for euer vnto you thorow out youre generacyons.

And thou shalt saye vnto them: what soeuer man it be of the housse of Israel or of the straungers that sojorne amonge you that offereth a burnt offerynge or any other offerynge and bryngeth it not vnto the dore of the tabernacle

nacle of witnessse to offer vnto the Lorde, that felow shall perishe from amonge his people. And what soeuer man it be of the housse of Israel or of the straungers that sojorne amonge you that eateth any maner of bloude / I will set my face agaynst that soule that eateth bloude, and will destroy him from amonge his people. for the life of the flesh is in the bloude, and I haue geuen it vnto you apen the alter, to make an attonement for youre soules, for bloude shall make an attonement for the soule. And therefore I sayde vnto the childern of Israel: se that no soule of you cate bloude / nor yet any straunger that sojourneth amonge you.

What soeuer man it be of the childern of Israel or of the straungers that sojorne amonge you that hunteth and catcheth any beest or foule that maye be catē, he shall poure out the bloude and couer it with erthe. for the life of all flesh is in the bloude, therefore I sayde vnto the childern of Israel, ye shall cate the bloude of no maner of flesh. for the life of all flesh is in his bloude, and whosoever therfore eateth it shall perishe. And what soeuer soule it be that eateth that which dyed alone or that which was torne with wylde beestes: whether it be one of youre selues or a straunger, he shall waashe his clothes

clothes ad bathe him selfe in water, ad shalbe vncleane vnto the euē, ad thā is he cleane. But ad yf he wasshe them not nor wasshe his flesh he shall beare his synne.

## ¶ The. xviii. Chapter.

**A**nd the Lorde talked with Moses sayn ge: speake vnto the childern of Israel, ad saye vnto them, I am the Lorde youre God. Wherfore after the doynges of the land of Egypte wherein ye dwelt, se that ye doo not: neither after the doynges of the lande of Canaan, whether I will bringe you, nether walke ye in their ordinaunces, but doo after my iudgemētes, and kepe myne ordinaunces, to walke therein: for I am the Lorde youre God. Kepe therefore myne ordinaunces, ad my iudgemētes which yf a man doo he shall lyue thereby: for I am the Lorde.

Se that ye goo to none of youre nyghett kyn red for to vncouer their secrettes, for I am the Lorde. The secrettes of thy father and thy mother, se thou vniheale not: she is thy mother, therefore shalt thou not discouer hir secrettes. The secrettes of thy fathers wife shalt thou not discouer, for they are thy fathers secrettes. Thou shalt not discouer the preuyte of thy syster, the daughter of thy father or of thy mother: wher

ther she be borne at home or without. Thou shalt not discouer the secrettes of thy sonnes daughter or thy daughters daughter, for that is thyne awne preuyte: Thou shalt not discouer the secrettes of thy fathers wyues daughter, which she bare to thy father, for she is thy suster: thou shalt therefore not discouer hir secrettes. Thou shalt not vncouer the secrettes off thy fathers syster, for she is thy fathers nexte kyn. Thou shalt not discouer the secrettes off thy mothers syster, for she is thy mothers nexte kyn.

Thou shalt not open the secrettes of thy fathers brother: that is thou shalt not goo in to his wife, for she is thyne awnte. Thou shalt not discouer the secrettes of thy daughter in lawe she is thy sonnes wyfe: therefore vncouer not hir secrettes. Thou shalt not vniheale the secrettes of thy brothers wife, for that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife ad hir daughter also, nether shalt thou take hir sonnes daughter or hir daughters daughter to vncouer their secrettes: they are hir nexte kyn, it were therefore wikkednesse. Thou shalt not take a wife and hir sister there to, to vexen hir that thou woldest open hir secrettes as long as she lyueth. Thou shalt not goo vnto a woman to open hir secrettes, as

E long

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longe as she is put aparte for hir vnclennesse.

Thou shalt not lye with thy neighbours wife, to defyle thi selfe with her. Thou shalt not geue of thi seed to offer it vnto Moloch, that thou defile not the name of thi God, for I am the Lorde.

Thou shalt not lye with mankynde as with womankynde, for that is abomination. Thou shalt lye with no maner of beeste to defile thy selfe therewith, nether shall any woman stonde before a beest to lye doune thereto, for that is abomination.

Defile not youre selues in any of these thinges, for with all these thinges are these nations defiled whiche I cast out before you: and the lande is defiled, and I will visett the wickednesse thereof apon it. and the lande shall spewe out hir inhabiters. Kepe ye therfore myne ordinaunces and iudgementes, and se that ye commytt none of these abominacions: nether any of you nor ony straunger that sojourneth amonge you (for all these abominacions haue the men of the lande done whiche were there before you, and the lande is defiled) lest that the lande spewe you out when ye haue defiled it, as it spewed out the nations that were there before you. For whosoeuer shall comytt any of these abominacions, the same soules that come

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commytt them shall perishe from amonge their people. Therfore se that ye kepe myne ordinaunces, that ye commytt none of these abominable customes which were commytted before you: that ye defile not youre selues therewith for I am the Lorde youre God.

¶ The. xix. Chapter.

**A**Nd the Lorde spake vnto Moses sayinge: speake vnto all the multitude of the childern of Israel, and saye vnto them. Be holy for I the Lorde youre God am holye. Se that ye feare: euery man his father and his mother, and that ye kepe my Sabbathes, for I am the Lorde youre God. Ye shall not turne vnto ydolls nor make you goddes of metall: I am the Lorde youre God.

When ye offre youre peaccofferynges vnto the Lorde, ye shall offer them that ye maye be accepted. And it shalbe eaten the same daye ye offer it and on the morowe, but what soeuer is lefte on the thirde daye shalbe burnt in the fire. Yf it be eaten the thirde daye, it shalbe vnclane and not accepted. And he that eateth it shall bere his synne: because he hath defiled the halowed thinges of the Lorde, and that soule shall perishe from amonge his people.

E ij. whe



XIX. Chapter.

When ye repe doune the rype corne of your lande, ye shal not repe doune the vtmost borders of youre felde, nether shalt thou gather that which is left behynd in thy haruest. Thou shalt not plucke in all thy vyneyarde clene, nether gather in the grapes that are ouerscaped. But thou shalt leaue them for the pore and stranger. I am the Lord youre God.

Ye shall not steale nether lye, nether deale falsely one with another. Ye shal not sweare by my name falsely: that thou defilest not the name of thy God, I am the Lorde.

Thou shalt not begyle thy neyghboure with cauellaciōs, nether robbe him violently, nether shall the workmans laboure abide with the vntylli the mornynge.

Thou shalt not curse the deaffe, nether put a stomblinge blocke before the blynd: but shalt feare thy God. I am the Lorde.

Ye shall doo no vnrightuousnes in iudgement. Thou shalt not fauoure the poore nor honour the mightye, but shalt iudge thy neyghbour rightuously.

Thou shalt not go vp and doune a preuy acuser amōge thy people, nether shalt thou helpe to shed the bloude of thy neyghboure: I am the Lorde.

Thou shalt not hate thy brother in thine hart

Yes for God  
ad with his a  
vne cōfessio  
shalt thou ac  
cuse him, to  
stablish the  
holye fathers  
kingdome,

but

XIX. Chapter. Fo. XXXV.

but shalt in any wyse rebuke thy neyghbour: that thou bere not synne for his sake.

Thou shalt not avenge thy selfe nor bere hate in thy mynde against the childern of thy people, but shalt loue thy neyghboure euē as thy selfe I am the Lorde.

Kepe myne ordinaunces. Let none of thy cattell gendre with a contrary kynde, nether sowe thy felde with myngled seed, nether shalt thou put on ony garment of linnen and wollen

Yf a man haue to doo with a woman that is bonde and hath bene medled with al of another man which nether is boughte nor freedome geuen her, there shalbe a payne apon it: but they shall not dye, because she was not made fre. And he shall brynge for his trespassofferynge vnto the Lorde: euē vnto the dore off the tabernacle of witnesse, a ram for a trespassoffrynge. And the preast shall make an attement for him with the ram of the trespassoffrynge before the Lord, for his synne which he hath done: and it shalbe forgeuen him, as concerninge the synne which he hath done.

And when ye come to the lande and haue planted all maner of trees where of man eateth, ye shall holde them vncircumcised as concerninge the frute: euē thre yere shall they be vncircūcised vnto you and shall not be eatē of, and the fourth yere

# XIX. Chapter

ye all the frute of the ſhal be holy and acceptable to the Lorde. And the fifth ye maye ye eate of the frute of the, and gather in the increaſe of them: I am the Lorde your God.

Ye ſhall eate nothinge with the bloude, ye ſhall uſe no witchcraft, nor obſerue diſmall dayes, ye ſhall not rounde the lockes of your heedes, nether ſhalt thou marre the tuſſes of thy beerde.

Ye ſhall not rent your fleſh for any ſoules ſake, nor printe any markes upon you : I am the Lorde.

Thou ſhalt not pollute thi daughter, that thou woldeſt maintene her to be an whoore: leſt the lande fall to whoredome, and waxe full of wickedneſſe. ¶ Se that ye kepe my Sabbathes and feare my ſanctuary: I am the Lorde.

Turne not to the that worke with ſprites, neither regarde the that obſerue diſmall dayes: that ye be not defiled by the, for I am the Lorde your God.

Thou ſhalt ryſe vp before the hoorched, and reuerence the face of the old man and dread thy god, for I am the Lorde. ¶ Yf a ſtraunger ſo ſoure by the in your lande, ſe that ye vex him not : But let the ſtraunger that dwelleth with you, be as one of your ſelues, and loue him as thi ſelfe, for ye were ſtraungers in the lande of Egip

# XX. Chapter. Fo. XXXVI.

Egip̃te. I am the Lorde your God.

Ye ſhall do no vnrightuouſnes in iudgement, nether in meteuerde, weyght or meaſure. But ye ſhal haue true balāces, true weightes, A true Ephā and a true hin. I am the Lorde your god which broughte you out of the land of Egip̃te, that ye ſhulde obſerue all myne ordinaunces and iudgements and that ye ſhulde kepe them: I am the Lorde.

## ¶ The. xx. Chapter,

And the Lorde talked with Moſes ſayinge: tell the childern of Iſrael, whoſoeuer he be of the childern of Iſrael or of the ſtraungers that dwell in Iſrael, that geueth of his ſeed vnto Moloch he ſhall dye for it: the people off the lande ſhall ſtone hi with ſtones. And I will ſet my face upon that ſelowe, and will deſtroye him from amonge his people: becauſe he hath geuen of his ſeed vnto Moloch, for to deſile my ſanctuary and to pollute myne holy name. And though that the people of the lande hyde their eyes from that ſelowe, when he geueth of his ſeed vnto Moloch, ſo that they kyll him not: yet I will put my face upon that man and upon his houſholde, and will deſtroy him and all that goo a whooringe with him and comytt hoordome with Moloch from amonge their people.

If we tranſgreſſe gods com-  
mandementes  
we may hap-  
pelye eſcape  
ordlye iudg-  
es, but we can  
not avoid the  
ſiſte wrath of  
god, but it wil  
ſurely find vs  
out.

Yf any soule turne onto them that worke with spirites or makers of dysmall dayes and goo a whoorynge after them, I wilt put my face apon that soule and will destroye him from amonge his people. Sanctifie youre selues therfore and be holyc, for I am the Lorde youre God. And se that ye kepe myne ordinances and doo them. For I am the Lorde which sanctifie you.

Whosocuer curseth his father or mother, shall dye for it, his bloude on his heed, because he hath cursed his father or mother.

He that breaketh wedlocke with another mans wife shall dye for it: because he hath broke wedlocke with his neighbours wife, and so shall she likewise.

Yf a man lye with his fathers wife and vncouer his fathers secrettes, they shall both dye for it, their bloude be apon their heedes.

Yf a man lye with his daughter in lawe they shall dye both of them: they haue wrought abominacion, their blood vpon their heedes.

Yf a man lye with the mankynde after the maner as with womā kynd, they haue both committed an abhominacion and shall dye for it. Their bloude be apon their heed.

Yf a man take a wife and hir mother thereto, it is wekednesse. Me shall burne with fire both hym

him and them, that there be no wekednesse amonge you.

Yf a man lye with a beest he shall dye, and ye shall see the beest.

Yf a womā go vnto a beest and lye doune the reto: thou shalt kyll the womā and the beest also they shal dye, and their bloud be apō their hedes. Yf a mā take his syster his fathers daughter or his mothers daughter, and se hir secrettes, and these his secrettes also: it is a weked thinge. Therefore let them perishe in the syghte of their people, he hath sene his systers secretnesse, he shall therefore bere his synne.

Yf a man lye with a woman in tyme of hyr naturall diseafe and unheale hir secrettes and vncouer hir fountayne, and she also open the fountayne of hir bloude, they shall both perishe from amonge their people.

Thou shalt not vncouer the secrettes of thy mothers syster nor of thy fathers sisters, for he that doth so, vncouereth his nexte kyn: and they shall bere their mysdoynge.

Yf a mā lye with his vncles wife, he hath vncouered his vncles secrettes: they shall bere the synne, and shall dye childlesse.

Yf a mā take his brothers wife, it is an vncleynesse, he hath vncouered his brothers secrettes, they shalbe childlesse therfore.

They shall dye immediately and not tary the byrth, as Ina wele haue burne. Thamar beynge great with childe.

Seth

XX. Chapter.

Se that ye kepe therfore all myne ordinaunces and all my iudgementes, and that ye doo them : that the londe whether I brynge you to dwell therein, spewe you not oute. And se that ye walke not in the maners of the nacions whiche I cast oute before you : For they commytted all these thinges, and I abhorred them.

But I haue sayde vnto you that ye shall enioye their londe, and that I will geue it vnto you to possesse it: euē a londe that floweth with milke and honye. I am the Lord youre God, whiche haue separated you from other nacions: that ye shulde put difference betwene cleane bestes add vncleane, and betwene vncleane foules and them that are cleane. Make not youre soules therfore abhominable with bestes ad foules, and with all maner thinge that creepeth upon the grounde, which I haue separated vnto you to holde them vncleane. Be holy vnto me, for I the Lorde am holy and haue scuered you from other nacions : that ye shulde be myne.

Yf there be mā or womā that worketh with a sprite or a maker of dysmall dayes, thei shall dye for it. Mē shall stone them with stones, ad their bloude shalbe upon them.

¶ The. xxj. Chapter.

XXI. Chapter. Fo. xxxviii

**A**nd the Lorde sayde vnto Moyses: speake vnto the preastes the sonnes of Aaron and saye vnto them. A preast shall defile him selfe at the deth of none of his people, but upon his kyn that is nye vnto him : as his mother, father, sonne, doughter and brother: and on his syster as lōge as she is a mayde ad dwelleth nye him and was neuer geuen to man : on her he maye defile him selfe. But he shall not make him selfe vncleane vpon a nacular of his people to polute him selfe with all.

They shall make the no baldnesse upon thei heedes or shaue off the lockes of their beards, nor make any markes in their flesh. Thei shalbe holy vnto their God, ad not polute the name of their god, for the sacrifices of the Lorde ad the bred of their God thei do offer : therfore they must be holy.

Thei shall take no wife that is an whoore, or poluted, or put frō hir husbonde: for a preast is holy vnto his God. Sanctifie him therfore, for he offereth vp the bred of God: he shal therefore be holy vnto the, for I the Lorde whiche sanctifie you, am holy.

Yf a preastes doughter fall to playe the whoore, she poluteth hir father : therfore she shall be burnt with fire.

He that is the hye preast among his brethern upon

Of the hethē  
preastes ther-  
fore toke our  
prelates the  
ensample of  
their balde  
pates.

By bred vnder-  
stande all  
fode, flesh, fea-  
re, or whatsoe-  
uer it be.

# XXI. Chapter.

vpon whose heed the anoyntyng oyle was poured and whose hande was fylled to put on the vestimētes / shall not vncouer his heed nor rent his clothes, nether shall goo to any deed body nor make him selfe vncleane: no not on his father or mother / nether shall goo out of the sanctuary, that he polute not the holy place of his God. for the croune of the anoyntyng oyle of God, is apon him. I am the Lorde.

The annoyntyng was the coronaciō on both of kynges and of prestes also

He shall take a mayden vnto his wife: but no wedowe nor deuorced nor poluted whoore. But he shall take a mayden of his awne people to wife, that he defyle not his seed apō his people. for I am the Lorde which sanctifye him.

And the Lorde spake vnto Moses sayng / speake vnto Aaron and saye: No man of this seed in their generacions that hath any deformyte apon him, shall prese for to offer the bred of his God. for none that hath any blemish shall come nere: whether he be blynde / lame / snout nosed / or that hath any monstrous mēbre, or broken foted / or broken handed / or croke backed, or perleyed, or gogeleied, or maunge or skaulde / or hath his stones broken.

No man that is deformed of the seed of Aaron the preast / shall come nye to offer the sacri fices of the Lorde. Yf he haue a deformyte / he shall not prese to offer the bred of his God.

Not

The pope for hisder shall forchelyke wife tyll they haue payd for dispensaciōs.

# XXII. Chapter.

Fo. XXXIX.

Notwithstondyng he shall eate of the bred of his God: euen as well of the most holy / as of the holy: but shall not goo in vnto the payle nor come nye the alter, because he is deformed that he polute not my sanctuary / for I am the Lorde that sanctifye them. And Moses tolde it vnto Aaron and to his sonnes / and vnto all the childern of Israel.

## ¶ The. XXII. Chapter.

And the Lorde comened with Moses sayng: byd Aaron and his sonnes that they absteyne from the halowed thynges of the childern of Israel which they haue halowed vnto me, that they polute not myne holy name: for I am the Lorde. Saye vnto them: whosoeuer he be of all youre seed amonge youre generacion after you / that goeth vnto the halowed thynges which the childern of Israel shall haue halowed vnto the Lorde / his vnclennes shall be apon him: and that soule shall perysh from out of my syght. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnyng sore / shall eate of the halowed thynges vntill he be cleane. And who soeuer twytcheth any vncleane soule or man whose seed runneth frō him by nyghte, or who soeuer twitcheth any worme that is vncleane to him / or man that is vncleane to him / what soeuer

foeuer vnclennesse he hath: the same soule that hath troyched any soch thyng / shalbe vnclenne vntill euen / and shall not eate of the halowed thynges vntill he haue wasshed his flesh with water. And than when the sonne is downe he shalbe cleane ad shall afterward eate of the halowed thynges: for they are his fode. Off a beest that dyeth alone or is rent with wyld beasts / he shall not eate / to defyle him selfe therewith: I am the Lorde. But let them kepe therefore myne ordynauce / lest they lade synne apō them and dye therein when they haue defyled them selues: for I am the Lorde which sanctifye them.

There shall no straunger eate of the halowed thynges / nether a gyst of the preastes / or an hyred seruaunte. But yf the preast bye any soule with money he maye eate of it / and he also that is borne in his housse maye eate of his bred. Yf the preastes daughter be maryed vnto a straunger / she maye not eate of the halowed heues offerynges. Notwithstondyng yf the preastes daughter be a wedowe or deuorced and haue no childe but is returned vnto hir fathers housse agayne / she shall eate of hir fathers bred as wel as she dyd in hyr youth. But thereshall no straunger eate there of.

Yf a man eate of the halowed thynges vnto  
wyte

wytingly / he shall put the fyfte parte there vnto / and make good vnto the preast the halowed thyng. And let the preastes see / that they defyle not the halowed thynges of the childern of Israel which they haue offered vnto the Lorde / lest they lade them selues with mysdoynge and trespasse in eatyng their halowed thynges: for I am the Lorde which halowe them.

And the Lorde spake vnto Moses sayng: speake vnto Aaron and his sonnes and vnto all the childern of Israel and saye vnto them / what foeuer he be of the housse of Israel or straunger in Israel that will offer his offeryng: what foeuer nowe or frewill offeryng it be which they will offer vnto the Lorde for a burnt offeryng to reconyle them selues / it must be a male without blemyshe of the oxen / shepe or gootes. let them offer nothyng that is deformed for they shall gett no fauoure there with.

Yf a man will offer a pease offryng vnto the Lorde and separate a nowe or a frewill offryng of the oxen or the flocke / it must be without deforme / that it maye be accepted. There maye be no blemyshe therein: whether it be blide, broke, rounde or haue a wen, or be mangy or scabbed. se that ye offre no soch vnto the Lorde, nor put an offeryng of any soch apon the alter vnto the Lorde.

An

An ox or a shepe that hath any membre out of proporcion, mayst thou offer for a fre willofferynge: but in a vowe it shal not accepted. Thou shalt not offer vnto the Lorde that which hath his stones brooked broke, plucked out or cutt awaye, nether shalt make any such in youre lande, nether of a straungers hande shall ye offer an offerynge to youre God of any such. For they marre all in that they haue deformedes in them, and therefore can not be accepted for you.

And the Lorde spake vnto Moses saynge: when an ox, a shepe or a goote is brought for th, it shalbe seuen dayes vnder the damme. And from the. viij. daye forth, it shalbe accepted vnto a gifte in the sacrifice of the Lorde. And whether it be ox or shepe, ye shall not kyll it, and hir yonger both in one daye.

When ye will offre a thankofferynge vnto the Lorde, ye shall so offre it that ye maye be accepted. And the same daye it must be eaten up, so that ye leaue none of it vntill the morowe. For I am the Lorde, kepe now my commaundementes and do them. for I am the Lorde. And polute not my holy name, that I maye be halowed amonge the childern of Israel. For I am the Lorde which halowe you, and broughte you out of the lande of Egypte, to be youre  
God

God: for I am the Lorde.

¶ The. xxiiij. Chapter.

**A**Nd the Lorde spake vnto Moses saynge: speake vnto the childern of Israel, and saye vnto them. These are the feastes of the Lorde which ye shall call holy feastes. Sixe dayes ye shall worke, and the seuenth is the Sabbath of rest an holy feast: so that ye maye do no worke therein, for it is the Sabbath of the Lorde, wheresoeter ye dwell.

These are the feastes of the Lorde which ye shall proclayme holy in their seasons. The xiiij. daye of the first moneth at euē is the Lodes Passouer, And the. xv. daye of the same moneth is the feast of swete bred vnto the Lorde: vij. dayes ye must eate vnleuened bred. The first daye shalbe an holy feast vnto you, so that ye maye do no laborious worke therein. But ye shall offer sacrifices vnto the Lorde. vij. dayes, and the seuenth daye also shalbe an holy feast, so that ye maye doo no laborious worke therein.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye vnto them: when ye be come in to the lande which I geue vnto you and reape doune youre harvest, ye shall brynge a shefe of the first frutes of youre harvest vnto the preast, and he shall wa-

F ue

ue the shefe before the Lorde to be accepted for you: and euen the morow after the Sabbath the preaste shall waue it. And ye shall offer the daye when he waueth the shefe, a lābe without blemish of a yere olde for a burnt offeringe vnto the Lorde: and the meat offeringe thereof, two tenth deales of fine flour mingled with oyle to be a sacrifice vnto the Lorde of a swete sauoure: and the drink offeringe thereto, the fourth deale of an hin of wyne. And ye shall eate nether bred, nor parched corne, nor fumentye of new corne: vntyll the selfe same daye that ye haue broughte an offeringe vnto your God. And this shalbe a lawe for euer vnto youre childern after you, where soeuer ye dwell.

And ye shall counte from the morowe after the Sabbath: euen from the daye that ye broughte the sheffe of the wauc offeringe, vii. weekes complete: euen vnto the morow after the. vii. weke ye shall numbre. i. dayes. And then ye shall bringe a newe meat offeringe vnto the Lorde. And ye shall brynge out of youre habitacions two waueloaves made of two tenth deales off fine flour leuended and baken, for first frutes vnto the Lorde. And ye shall bringe with the bred seven lambes without deformyte of one yere of age, and one yonge ox and. ij. rambes, which

which shall serue for burnt offeringes vnto the Lorde, with meat offeringes and drink offeringes longinge to the same, to be a sacrifice of a sweete sauoure vnto the Lorde.

And ye shall offer an he goote for a synne offeringe: and two lambes of one yere old for peace offeringes, And the preast shall waue them with the bred of the first frutes before the Lorde, and with the two lambes. And they shalbe holy vnto the Lorde, and be the preastes. And ye shall make a proclamaciō the same daye that it be an holy feast vnto you; and ye shall do no laborious worke therein: And it shalbe a lawe for euer thorowe out all youre habitacions vnto youre childern after you,

When ye repe doune youre haruest, thou shalt not make cleane ryddlaunce off thy felde, nether shalt thou make any after gatheringe of thy haruest: but shalt leue them vnto the poore and the straunger. I am the Lorde your God.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israel and saye. The first daye of the seventh moneth shalbe a rest of remembraunce vnto you, to blowe hornes in an holy feast it shalbe, and ye shall do no laborious worke therein, and ye shall offer sacrifice vnto the Lorde.



### XXIII. Chapter.

And the Lorde spake vnto Moses sayenge: also the tenth daye of the selfe seuēth moneth, is a daye of an attonement, and shalbe on holy feast vnto you, and ye shall humble youre soules and offer sacrifice vnto the Lorde. Moreouer ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lord your God. For what soeuer soule it be that humbleth not him selfe that daye, he shalbe destroyed from amonge his people. And what soeuer soule do any manner worke that daye, the same I will destroye from amonge his people. Se that ye do no manner worke therfore. And it shalbe a lawe for euer vnto youre generacions after you in all youre dwellinges. A sabbath of rest it shalbe vnto you, and ye shall humble youre soules. The. ix. daye of the moneth at euen and so forth from euen to euen agayne, ye shall kepe your Sabbath.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye: the. xv. daye of the same seuēth moneth shalbe the feast of tabernacles. vij. dayes vnto the Lorde. The first daye shalbe an holy feast, so that ye shall do no laborious worke therein. Seven dayes ye shall offer sacrifice vnto the Lorde, and the. viij. daye shalbe an holy feast vnto you  
and

### XXIII. Chapter. Fo. XLIII

and ye shall offer sacrifice vnto the Lorde. It is the ende of the feast, and ye shall do no laborious worke therein.

These are the feastes of the Lorde whiche ye shall proclayme holy feastes, for to offer sacrifice vnto the Lorde, burnt offerynges, meat offerynges, and drink offerynges euery daye: besyde the sabbathes of the Lorde, and besyde youre giftes, and all youre vowes, and all your fre will offerynges whiche ye shall geue vnto the Lorde.

Moreouer in the. xv. daye of the seuēth moneth after that ye haue gathered in the frutes of the lande, ye shall kepe holy daye vnto the Lorde. vij. dayes longe. The first daye shall be a daye of rest, and the. viij. daye shalbe a daye of rest. And ye shall take you the first daye, the frutes of goodly trees and the braunches off palme trees and the bowes of thicke trees, and wyloves of the broke, and shall reioyse before the Lorde. vij. dayes. And ye shall kepe it holy daye vnto the Lorde. vij. dayes in the yeere. And it shalbe a lawe for euer vnto youre childern after you, that ye kepe that feast in the seuēth moneth. And ye shall dwell in bothes seven dayes: euen all that are Israelites borne, shall dwell in bothes, that youre children after you maye knowe howe that I made  
the

## XXIII. Chaptre.

the children of Israel dwell in bothes, when I broughte them out of the lande of Egypte: for I am the Lorde youre God. And Moses told all the feastes of the Lorde vnto the children of Israel.

## ¶ The.xxiij. Chapter.

**A**ND the Lorde spake vnto Moses sayn ge: commaunde the children of Israel that they bringe vnto the, pure oyle olyue betē for lightes to poure in to the lampes allwaye, without the vayne of testimonye within the tabernacle of witnesse. And Aaron shall dresse them both euen and morninge before the Lorde alwayes. And it shalbe a lawe for euer amonge youre children after you. And he shal dresse the lampes apou the pure candelsticke before the Lorde perpetually.

And thou shalt take fine floure and bake .xij. wafers thereof, two tenthdeales shall euery wastell be. And make two rowes of them, sixe on a rowe apou the pure table before the Lorde, and put pure frankincense vpon the rowes. And it shalbe bred of remembraunce, and an offerynge to the Lorde. Euery Sabbath he shall put them in rowes before the Lorde euer more, geuen off the children of Israel, that it be an euerlastyng couenaunte. And they shal  
be

## XXIII. Chaptre. Fo. XLIII.

be Aarons and his sonnes, and they shall eate them in the holy place. For they are most holy vnto him of the offerynges of the Lorde, and shalbe a dutye for euer.

And the sonne of an Israelitish wife whose father was an Egyptian, went oute amonge the children of Israel. And this sonne off the Israelitish wife and a man of Israel, strooue together in the hoste. And the Israelitish womans sonne blasphemed the name and cursed, and they broughte him vnto Moses.

And his mothers name was Selamith, the doughter off Dybri off the trybe of Dan: and they putt him in warde, that Moses shulde declare vnto them what the Lorde sayde thereto.

And the Lorde spake vnto Moses sayenge, bringe him that cursed without the hoste, and let all that herde him, put their handes apō his heed, and let all the multitude stone him. And speake vnto the children of Israel sayenge: Whosoever curseth his God, shall bere his synne: And he that blasphemeth the name of the Lorde, shall dye for it: all the multitude shall stone him to deeth. And the straunger as well as the Israelite yf he curse the name, shall dye for it.

He that

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He that kylleth any man, shall dye for it: but he that kylleth a beest shall paye for it, beest for beest. Yf a man mayme his neyghboure as he hath done, so shall it be done to him as gayne: broke for broke, eye for eye and toth for toth: euen as he hath maymed a man, so shall he be maymed agayne. So now he that kylleth a beest, shall paye for it: but he that kyleth a man, shall dye for it. Ye shall haue one maner of lawe amonge you: euē for the straunger as wel as for one of youre selues, for I am the Lorde youre God.

And Moses tolde the childern of Israel, that at they shulde bringe him that had cursed, out of the hoste, and stone him with stones. And the childern of Israel dyd as the Lorde comāunded Moses.

¶ The. xxv Chapter.

**A**Nd the Lorde spake vnto Moses in mount Sinai sayenge, speake vnto the childern of Israel and saye vnto thē. When ye be come in to the lande whiche I geue you, let the londe rest a Sabbath vnto the Lorde. Sixe yerres thou shalt sowe thi felde, and sixe yere thou shalt cut thi vynes and gather in thi frutes. But the seuenth yere shall be a Sabbath of rest

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Fo. XLV.

rest vnto the londe. The Lordes Sabbath it shall be, and thou shalt nether sowe thi felde, nor cut thy vynes.

The corne that groweth by it selfe thou shalt not repe, nether gather the grapes that growe without thy dresseynge: but it shall be a Sabbath of rest vnto the londe. Neuerthelesse the Sabbath of the londe shall be meate for you: for youen for the and thy seruaunte and for thy mayde and for thy hyred seruaunte and for the stranger that dwelleth with the: and for thy catell and for the beestes that are in thy londe, shall all the encrease thereof be meate.

Then numbresen wekes of yerres, that is, seuen tymes seuen yere: and the space of the seuen wekes of yerres will be vnto the. xlix. yere. And then thou shalt make an horne blowe: euen in the tenth daye of the seuenth moneth, which is the daye of attonement. And then shall ye make the horne blowe, euen thorow out all youre lande. And ye shall halowe the fiftieth yere, and proclayme libertie thorow out the lande vnto all the inhabitants thereof, It shall be a yere of hornes blowynge vnto you and ye shall returne: euery man vnto his possession and euery man vnto his kynred agayne. A yere of hornes blowynge shall that fiftieth yere be vnto you. Ye shall not sowe nether re-

This horne  
in ebrue is called  
iobel, and of this  
roke the pope an  
occasio to make  
euer. l. yere  
re: a iubilee,  
so that he con  
trafaite god  
in euery point  
ad wyl not be  
oue see behin  
de him.

pe the

pe the come that groweth by it selfe, nor gather the grapes that growe without thi labour. For it is a yere of hornes blowing and shal be holy vnto you: how be it, yet ye shall eate of the encrease of the felde. And in this yere of hornes blowing ye shall returne, euery man vnto his possession agayne.

When thou sellest oughte vnto thy neyghboure or byest off thy neyghbours hande, ye shall not oppresse one another: but accordynge to the numbre of yeres after the trompett yere, thou shalt bye of thy neyghboure, and accordynge vnto the numbre off fruteyeres, he shall sell vnto the. Accordynge vnto the multitude of yeres, thou shalt encrease the price thereof and accordinge to the fewnesse of yeres, thou shalt mynish the price: for the numbre of frute he shall sell vnto the. And see that no man oppresse his neyghboure, but feare thi God. For I am the Lorde youre God. Wherefore do after myne ordinaunces and kepe my lawes and doo them, that ye maye dwell in the lande in fastie. And the lande shall geue her frute, and ye shall eate youre fille and dwell therein in fastie.

Yf ye shall saye, what shall we eate the seuen  
nth yere

nth yere in as moche as we shall not sowe nor gather in oure encrease. I will sende my blessinge vpon you in the sixte yere, and it shall bringe forth frute for thre yeres: and ye shall sowe the eyghte yere and eate of olde frute vntill the ix. yere, and euen vntill hir frutes come, ye shall eate of olde store. Wherefore the lande shall not be solde for euer, because that the lande is myne, and ye but straungers and sojourners with me: and ye shall thorowe oute all the lande of youre possession, let the lande go home fre agayne.

When thy brother is waxed poore and hath solde awaye of his possession: yf any off his kyn come to redeme it, he shall buye out that whiche his brother solde. And though he haue no man to redeme it for him, yet yf his hande can get sufficyent to bye it oute agayne, then let him counte how longe it hath bene solde, and delyuer the rest vnto him to whome he solde it, and so he shall returne vnto his possession agayne. But and yf his hande can not get sufficyent to restore it to him agayne, then that whiche is solde shall remayne in the hande of him that hath boughte it, vntill the horneyere: and in the horne yere it shall come out, and he shall  
returne

returne vnto his possession agayne.

Yf a man sell a dwellinge house in a walled cytie/he maye bye it out agayne anytyme withi a hole yere after it is solde: and that shalbe the space in which he maye redeme it agayne. But and yf it be not brought out agayne within the space of a full yere/then the house in the walled cytie shalbe stablished for euer vnto him that boughte it and to his successours after hi and shall not goo out in the trumpet yere. But the houses in villagies which haue no walles rounde aboute them/shalbe counted like vnto the feldes of the cuntre/and maye be boughte out agayne at any leason/and shall goo out fre in the trumpet yere.

Notwithstandynge the cities of the leuytes and the houses in the cities of their possessions the leuites maye redeme at all seasons. And yf a man purchase ought of the leuytes: whether it be house or citle that they possesse, the bargayne shall goo out in the trumpet yere. for the houses of the cities of the leuites/ are their possessions amonge the children of Israel. But the feldes that lye rounde aboute their cities/shall not be bought: for they are their possessions for euer.

Yf thi brother be waxed poore and fallē in decaye with the/receave him as a straunger or  
a so

a sojourner/and let him lye by the. And thou shalt take none vsurye of him/nor yet vantage. But shalt feare thi God/ that thi brother maye lye with the. Thou shalt not lende him thi money apon vsurye/ nor lende him of thi fode to haue anantage by it for I am the Lorde youre God which broughte you out of the lande of Egypte, to geue you the lande of Canaan and to be youre God.

Yf thi brother that dwelleth by the waxe poore and sell him selfe vnto the / thou shalt not let him labour as a bondseruaunte doeth: but as an hyred seruaunte and as a sojourner he shall be with the/and shall serue the vnto the trumpet yere/and then shall he departe frō the: both he and his childern with him/and shall returne vnto his awne kynred agayne and vnto the possessions of his fathers. for they are my seruaunts which I brought out of the lande of Egypte/and shall not be solde as bondmen. Se therefore that thou reigne not ouer him cruelly/but feare thi God.

Yf thou wilt haue bondseruauntes and maydens/ thou shalt bye them of the heythen that are rounde aboute you/ and of the childern of the straungers that are sojourners amonge you/ and of their generaciōs that are with you, which they begate in youre lāde. And ye shall possesse them

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them and geue them vnto youre childern after you, to possesse them for euer: and they shalbe youre bond men: But ouer youre brethern the childern of Israel/ye shall not reigne one ouer another cruelly.

When a straunger and a sojourner waxeth rich by the ad thi brother that dwelleth by him waxeth poore and sell him selfe vnto the straunger that dwelleth by the or to any of the strangers kyn: after that he is solde he may be redeemed agayne. one of his brethern maye bye him out: whether it be his vncler or his vncles sonne/ or any that is nye of kynne vnto him of his kynred: ether yf his hande can get so much he maye be loosed. And he shall reken with him that boughte him / from the yere that he was solde in vnto the trompet yere / and the pryce of his byenge shalbe acordynge vnto the numbre of yeres / and he shalbe with him as a hyred seruaunte. Yf there be yet many yeres behynde / acordynge vnto them he shall geue agayne for his deliuerance/ of the money that he was solde for. Yf there remayne but few yeres vnto the trompet yere / he shall so counte with him / and acordynge vnto his yeres geue him agayne for his redemption / and shalbe with him yere by yere as an hyred seruaunte/ and

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and the other shall not reygne cruelly ouer him in thi syghte. Yf he be not boughte fre in the meane tyme/then he shall goo out in the trompet yere and his childern with him. for the childern of Israel are my seruantes which I broughte out of the lande of Egypte. I am the Lorde youre God.

Ye shall make you no ydolles nor grauen ymage/nether reere you vpp any pilier / nether ye shall sett vp any ymage of stone in youre lande to bowe youre selues there to: for I am the Lorde youre God. kepe my sabbathes and feare my sanctuary. for I am the Lorde.

¶ The. XXVI. Chapter.

**Y**F ye shall walke in myne ordynaunces and kepe my commaundmentes and do them / then I will sende you rayne in the ryght season ad youre londe shall yelde hir encrease and the trees of the felde shall geue their fruite. And the threshynge shall reach vnto wyne haruest / and the wyneharuest shall reach vnto sowyng tyme / and ye shall eate youre bred in plenteousnes and shall dwell in youre lande peasably. And I will sende peace in youre londe / that ye shall slepe

stepe, and no man shal make you a frayde. And I will ryd euell beestes out of youre londe, and there shall no swerde goo thorowe out youre lande.

And ye shall chace youre enemyes, and they shall fall before you vppon the swerde. And fise of you shall chace an hundred, and an hundred of you shall put .x. thousande to flighte, and youre enemyes shall fall before you apon the swerde. And I wil turne vnto you and encrease you and multiplye you, and sett vpp my testament with you. And ye shall eate olde store, and cast out the olde for plentuousnes of the newe. I will make my dwellynge place amonge you, and my soule shall not loothe you. And I will walke amonge you and wilbe youre God, and ye shalbe my people. For I am the Lorde youre God, whiche broughte you out off the lande of the Egyptians, that ye shulde not be their bondemen, and I brake the bowes of youre yockes, and made you go vprighte.

But and yf ye will not harken vnto me, nor will do all these my commaundementes, or yf ye shall despyse myne ordinaunces ether yf youre soules refuse my lawes, so that ye wil not do all my commaundmentes, but shall breake myne appoyntment: then I will do this agayne vnto you

Note well.

to you: I will viset you with vexations, swellynge and feuers, that shall make youre eyes dasell and with sorowes of herte. And ye shall sowe youre seed in vayne, for youre enemyes shall eate it. And I will set my face agenste you and ye shal fall before youre enemyes, and they that hate you shal raigne ouer you, and ye shall flee wher no man foloweth you.

And yf ye will not yet for all this herken vnto me, than will I punish you seuen tymes more for youre synnes, and will breake the pride off youre strength. For I will make the heauē ouer you as harde as yerne, and youre londe as hard as brasse. And so youre labour shall be spent in vayne. For youre londe shall not geue hir encrease, nether the trees of the londe shall geue their frutes.

And yf ye walke contrary vnto me and will not herken vnto me, I will bringe seuen tymes moo plages apon you acordinge to youre synnes. I will sende in wylde beestes apon you, which shall robbe you of youre childern and destroye youre catell, and make you so fewe in numbre that youre hye wayes shall growe vnto a wildernesse.

And yf ye will not be lerned yet for all this but shall walke contrarye vnto me, then will I also walke contrarye vnto you and will punish

G you

God beginne  
th ad augmen  
teth his plaga  
more ad mo  
are as the peo  
ple harde the  
ir hertes ag  
ste him.

you yet seuen tymes for youre synnes. I will sende a swerde apon you, that shall avenge my testament with you. And when ye are fled vnto youre cities, I will sende the pestelence amonge you, ye shall be deliuered in to the handes of youre enemyes. And when I haue broken the staffe of youre bred: that .x. wyues shall bake youre bred in one ouen and men shall deliuer you youre bred agayne by weyghte, thā shall ye eate and shall not be satisfied.

And yf ye will not yet for all this harken vnto me, but shall walke contrarye vnto me, then I will walke contrary vnto you also wrathfully and will also chastice you seuen tymes for youre synnes: so that ye shall eate the flesh of youre sonnes and the flesh of youre daughters. And I will destroye youre alters bylt apon hye hylles, and ouerthrowe youre images, and cast youre carcaffes apon the bodies of youre ydolles, and my soule shall abhorre you. And I will make youre cities desolate, and bringe youre sanctuaries vnto nought, and will not smell the sauiours of youre sweete odoures.

And I will bringe the londe vnto a wildernes: so that youre enemyes which dwell there in shall wondre at it. And I will strawe you amonge the heethen, and will drawe out a swerde after you, and youre lande shall be wast, and  
your

your cities desolate. Then the lande shall reioyse in hir Sabbathes, as long as it lyeth voyde and ye in youre enemies londe: euen then shall the londe kepe holyc daye and reioyse in hir Sabbathes. And as long as it lyeth voyde it shall rest, for that it coude not reeste in youre Sabbathes, when ye dwelt therein.

And vppon them that are left alyue of you I will sende a feynnesse in to their hertes in the londe of their enemies: so that the sounde of a leefe that falleth, shall chace them and they shall flee as though thei fled a swerde, and shall fall no man folowinge them. And they shall fall one vppon another, as it were before a swerde euen no man folowinge them, and ye shall haue no power to stonde before youre enemyes; And ye shall perish amonge the heethen, and the londe of youre enemyes shall eate you vpp.

And thei that are left of you, shall pyne awaye in their vnrightheousnes, euen in their enemies londe, and also in the mysdeades of their fathers shall they consume. And they shall confesse their mysdeades and the mysdeades of their fathers in their trespasses which thei haue trespassed against me, and for that also that thei haue walked contrary vnto me. Therefore I also will walke contrary vnto them, and will brynge them in to the londe of their enemyes.

G 4 And



And then at the leest waye their vncircumcy-  
sed hertes shall be tamed, and then they shall ma-  
ke an attonement for their misdedes.

Mercy is ne-  
uer denyed  
vnto him that  
repenteth.

And I wil remembre my bonde with Iacob  
and my testamēt with Isaac, and my testament  
with Abraham, and will thinke on the londe.  
For the londe shall be left of them and shall  
haue pleasure in hir Sabbathes, while she lyeth  
wast without them, and they shall make an at-  
tonement for their misdeades, because they de-  
spysed my lawes and their soules refused my  
ne ordinaunces. And yet for all that when they  
be in the londe of their enemyes, I will not so  
cast them awaye nor my soule shall not so ab-  
horre them, that I will utterlye destroye the, and  
breake myne appoyntment with them: for I am  
the Lorde their God. I will therefore remēbre  
vnto the the first couenaunt made when I br-  
oughte them out of the lond of Egipte in the  
sighte of the hethen to be their God: for I am  
the Lorde.

These are the ordinaunces, iudgemētes, and  
lawes which the Lorde made betwene him and  
the childern of Israel in mount Sinai by the ha-  
de of Moses.

¶ The xxviij. Chapter.

And the Lorde spake vnto Moses sayn-  
ge: speake vnto the childern of Israel  
and saye vnto them: Yf any man will  
geue a synguler vowe vnto the Lorde accordyn-  
ge to the value of his soule / then shall the ma-  
le from .xx. yere vnto .lx. be set at fyftie cycles  
of syluer / after the cycle of the sanctuary / and  
the female at .xxx. cycles. And from .v. yeres to  
xx. the male shalbe set at .xx. cycles / and the fe-  
male at .x. cycles. And from a moneth vnto .v.  
yere / the male shalbe set at .v. cycles of syluer /  
and the female at thre. And the man that is .lx.  
and aboue / shalbe valowed at .xv. cycles, and the  
woman at .x. Yf he be to poore so to be set, the  
let him come before the preast: and let the pre-  
ast value him / accordynge as the hande of him  
that vowed is able to gete.

Yf it be of the beestes of which men bringe  
an offeringe vnto the Lorde: all that any man  
geueth of soch vnto the Lorde / shalbe holy.  
He maye not alter it nor change it: a good  
for a bad or a bad for a goode. Yf he change  
beest for beest / then both the same beest and it  
also where with it was chaunged shall be holy.  
yf it be any maner of vncleane beest of which  
men maye not offer vnto the Lorde / let him  
brynge the beest before the preast and let the  
preast value it. And whether it be good or bad

G iij as the

as the preast setteth it/so shall it be. And yf he will bye it agayne / let him geue the fyfte parte moare to that it was set at.

Yf any man dedicate his housse/it shalbe holy vnto the Lorde. And the preast shall set it. whether it be good or bad / and as the preast hath set it/so it shalbe. Yf he that sanctified it will redeme his housse / let him geue the fyfte parte of the money that it was iudged at there: to/and it shalbe his.

Yf a man halowe a peece of his enheretted londe vnto the Lorde/ it shalbe set acordinge to that it beareth. Yf it be an homer of barley/it shall be set at fyfte sicles of syluer. yf he halowe his felde immediatly from the trumpet yere /it shalbe worth acordinge as it is esteemed. But and if he halowe his felde after the trowpet yere/ the preast shall reken the price with him acordinge to the yeres that remayne vnto the trowpet yere, and there after it shalbe lower sett.

Yf he that sanctified the felde will redeme it agayne/let him put the fyfte parte of the pryce that it was set at, there vnto and it shalbe his yf he will not it shalbe redemed nomoare. But when the felde goeth out in the trumpet yere/ it shalbe holy vnto the Lorde: euen as a thinge dedycated, and it shall be the preastes possession.

Yf a man sanctifie vnto the Lorde a felde which

which he hath boughte and is not of his enheritaunce / then the preast shall reken with him what it is worth vnto the trumpet yere/ and he shall geue the price that it is set at the same daye, and it shalbe holy vnto the Lorde. But in the trumpet yere, the felde shall returne vnto him of whome he boughte it, whose enheritaunce of londe it was.

And all settinge shalbe acordinge to the holy sytle. One sytle maketh .xxx. Geras.

But the firstborne of the beestes that pertaine vnto the Lorde, maye no mā sanctifie: whether it be ox or shepe, for they are the Lordes allredy. Yf it be an vncleane beest, then let him redeme it as it is sett at, and geue the fyfte parte moare thereto. Yf it be not redemed, the let it be solde as it is rated.

Notwithstandinge no dedicated thinge that a man dedicateth vnto the Lorde, of all his goode, whether it be man or beest or lande off his enheritaunce, shalbe solde or redemed: for all dedicate thinges are most holy vnto the Lorde. No dedicate thinge therefore that is dedicate of mā, may be redemed, but must nedes dye.

All these tithes of the londe, whether it be of the corne of the felde or frute of the trees, shall be holy vnto the Lorde. Yf any man will redeme oughte of his tithes, let him adde the fyfte parte

# XXVII. Chapter.

parte moare thcreto. And the tithes of oxen  
and shepe and of all that goeth vnder the her-  
demans kepinge, shalbe hollye tithes vnto the  
Lorde. Men shal not loke yf it be good or bad  
nor shall chaunge it. Yf any man chaunge it  
then both it and that it was chaunged with all,  
shalbe holy and maye not be redeemed.

These are the commaundmentes whiche  
the Lorde gaue Moses in charge to geue vnto  
the childern of Israel in mount Sinai.

¶ The ende of the thyrd boke  
of Moses.



**A** Prologe in to the fourth boke of Moses/ called Numeri.

**I**n the seconde and thirde boke they receaved y<sup>e</sup> lawe. And in this. iij. they begynne to worke and to practyse. Of which practyngye y<sup>e</sup>se many good ensamples of vnbeleffe & what freewill doth/ when she taketh in hand to kepe the lawe of her awne power without help of sayth in the promyses of god: how she leueth her masters carresses by the way in the wilderness and bringeth them not in to the lande of rest. Why coude they not entre in? Because of their vnbeleffe Hebre. iij. For had they beleved / so had they bene vnder grace/ and their old synnes had bene forgiven them/ and power shulde haue bene geue them to haue fulfilled the lawe thenceforth & they shuld haue bene kepte from all temptacions that had bene to stronge for them. For it is wyrtten Johan. i. He gaue them power to be the sonnes of god/ thorow beleuyng in his name. Nowe to be the sonne of god is to loue god and his commaundmentes and to walke in his waye after the ensample of his sonne Chust. But these people toke vpon them to worke without faith as thou seyst in the xiiij. of this boke/ where they wold fight and also did/ without the worde of promysse: eue when they were warned that they shuld not. And in y. xvi. agayne they wold please god

with their holye faithlesse workes (for where gods worde is not there can be no faith) but y<sup>e</sup> fyre of god consumed their holy workes/ as it did Nadab and Abihu Leuit. x. And first these vnbeleuers turne thyn eyes vnto the pharisees which before the comyng of Chust in his flesh/ had layde the fundacion of freewill after the same ensample. Wher on they bilt holy workes after their awne imaginacion with our faith of the worde/ so feruently that for the greates zeale of them they slew the kinge of all holy workes and the lord of freewill which only thorow his grace maketh the will fre and lowseth her from bondage of synne/ and geueth her lone and lust vnto the lawes of god/ and power to fulfyll them. And so thorowe their holye workes done by the power of freewill/ they excludeth them selues out of the holy rest of forgiveness of synnes by faith in the bloude of Chust.

And then loke on oure ypocrites which in lifemaner followinge the doctryne of Aristotell and other hethen paganes/ haue agensse all the scripture sett vpp freewill agayne/ vnto whose power they ascribeth the keepinge of y<sup>e</sup> commaundmentes of god. For they haue set vp wilfull povertie of a nother maner then any is commaunded of god. And the chastite of matrimony vterlye desyed/ they haue set vp a nother wilfull chastite not required of god/ whiche they swere/ vowe & profess to geue gods/

W T

whether he will geue it them or no/and com-  
pell all their disciples there vnto / sayenge  
that it is in the power of euery mans freewill  
to obserue it/contraryeto Chrysostome and his apos-  
tolicke Paule.

And the obedience of god and man exclu-  
ded they haue vowed a nother wilfull obedi-  
ence condemned of all the scripture whiche  
they will yet geue God whether he will or  
will not.

And what is become of their wilfull pos-  
uertye? hath it not robbed the whole worlde &  
brought all vnder them? & in there be ether  
kyngs or emperours or of what soeuer degre  
it be/excepte he will hold of them and be swor-  
ne vnto them to be their seruaunte/to go and  
come at their luste and to defende their quar-  
rels be they false or true? Their wilfull pos-  
uertye hath all ready eaten vpp the whole  
worlde & is yet still greedy arthen ener it was  
in so moche that ten worldes mo were not yf  
nough to satisfie the honger thereof.

Moreover besydes dayly corruptinge of o-  
ther mens wyues and open who:redome/vns  
to what abominacions to fylthye to be spokē  
off hath their voluntarie chastite brought  
them?

And as for their wilfull obedience what is  
it but yf disobedience & the diff: a:nce both of all  
yflawes of god & mā: in so moche yf any pri-  
ce begin to execute any law of mā vppō thes

W T

they curse him vnto the botom of hell & pro-  
claime him no right kyng & that his lordes  
ought no lenger to obaye him /and interdue  
his comen people as they were heretikes  
or saracenes. And yf any man preache them  
gods lawe / him they make an heretike and  
burne him to ashes. And in steade of gods  
lawe and mans / they haue sette vpp one off  
their awne imaginacion whiche they obserue  
with dispensacions.

And yet in these workes they haue so grea-  
te confidence that they not onely truste to be  
saued therby/and to be hyer in heauen then  
they that be saued therow Chyist: but also pro-  
messeto all other fo: geuennesse of their syn-  
nes therow the merites of the same. Wherin  
they rest and teach other to rest also/excludyn  
ger the whole worlde from the reste of forges-  
uennesse of synnes tho: owe faith in Chyistes  
blonde.

And now seynge that faith only letterb a  
mā in ūto rest & vnbeleffe excludeth hī/what  
is the cause of this vnbeleffe? verely no synne  
y the world seyth/ but a pope holynesse & a ri-  
ghtuousnes of their awne imaginacion as  
Paule sayeth Roma. x. They be ignorant of  
y rightuousnes wherewith god iustificeth &  
haue set vpp a rightuousnes of their awne ma-  
tigit therow whiche they be disobedient vnto y  
rightuousnes of god. And Chyist rebuketh  
not the phariseys fo: grosse synnes whiche  
21.ij.

W T  
the worlde same / but for those holye deades  
whiche so bled the eyes of the worlde that  
they were take as goddes: ene for long pray-  
ers/for falsynge/for tythynge so diligently that  
they lefte nor so much as their herbes vnlus-  
hed/for their clenness in wasshynge before  
meate and for wasshynge of cuppes/dishes/  
and all maner vessels/for buyldynge the pro-  
phetes sepulchres / and for keepynge the hely  
daye / and for turnynge the bethen vnto the  
sayth/and for geuyng of almes. For vnto  
sich holy deades they ascribed rightuousnes  
and therfore when the rightuousnesse of god  
was preached vnto them they coude not but  
persecute it/the deuell was so stronge in the  
Which thinge Christ well describeth Luc.  
xi. sayenge that after the deuell is cast out he  
cometh agayne and fyndeth his house swep-  
te and made gaye and then taketh seuen we-  
sethen him selfe and dwelleth therein / and  
so is the ende of that man worse then the be-  
gynnyng. That is/when they be a litle clens-  
sed from grosse synnes whiche the worlde se-  
yth and then made gaye in their awne syght  
with the rightuousnes of tradicions/then co-  
meth seuen/that is to saye the hole power of  
y deuell/for seuen with y hebreues signifieth a  
multitude without nūbre & the extremyte of a  
thinge & is a speach bo:ored (I suppose) out  
of leuiticus where is so oft mention made of  
seue. Where I wolde saye: I will punish the

W T  
that all the worlde shall take an ensample of  
the/there the Jewe wolde saye/I will circum-  
cise the or baptise the. vii. tymes. And so here  
by seuen is ment all the deuels of hell & all y  
might & power of the deuell. For vnto what  
further blindnesse coude al the deucls in hell  
bringe the / then to make them beleue y they  
were iustificed thorow their awne good wo-  
kes. For whē they once beleued y they were  
purged fro their synnes & made rightuous-  
se thorow their awne holye wo:kes/what  
rowme was there lefte for y rightuousnes y  
is in chuses bloudfeshedynge? And therfore  
whē they be fallen into this blindnesse they  
cā not but hate & persecute the light. And the  
more cleare & evidently their deades be rebu-  
ked y furiousser & maliciousser blind are they  
vntill they breake out into open blasphemye &  
synnyng agens y holy gost/which is y ma-  
licious persecutynge of the cleare truth so ma-  
nifestly proued that they cā not once hysh a-  
gens it. As the pharisees persecuted Christ  
because he rebuked their holy deades. And  
when he proued his doctrine with y scriptur  
& miracles/yet though they coude not im-  
proue him nor reason agens him they tought y  
the scripture must haue some other meaninge  
because his interpretacion vndermynded the  
ir fundacion & plucked vpp by the rootes the  
seetes which they had plated / & they ascribed  
also his miracles to the deuell. And in like  
21. iij.

maner though oure ypocrites can not doe  
nye but this is the scripture/ yet because the  
re can be no nother sens gathered thereof/  
but that ouerthroweth their byldynges/ ther  
fore they euer thinke that it hath some other  
meanynge than as the wordes sounde and  
that no man vnderstandeth it or vnderstode  
de it sense the tyme of the Apostles. Or yf  
they thinke that some that wrote vppon it  
sens the apostles vnderstode it: they yet thin  
ke that we in like maner as we vnderstode  
not the terte it self/ so we vnderstande not the  
meanynge of the wordes of that doctoure.

For when thou layest the iustifyinge of hos  
ly workes and denyest the iustifyinge of fa  
yth/ howe canst thou vnderstand saynt Pau  
le/ Peter/ Johan and the Actes of the apost  
les or any scripture at all/ seynge the iustify  
inge of faith is almost all that they entende  
to proue.

Synally / concernynge vowes wherof  
thou readeest chapre. xxx. there maye be ma  
ny questyons/ whereunto I answere shor  
tly that we ought to put salt to all oure offer  
ynges: that is/ we ought to minisire know  
ledge in all oure workes and to do nothinge  
wherof we coude not geue a reason out off  
gods wordes. We be now in the daye light/  
and all the secretes of God and all his co  
unself and will is opened vnto vs/ and he y  
was promysed shuld come and blesse vs/ is

come alredye and hath shed his bloude for  
vs and hath blessed vs with all maner bles  
synges and hath obtrayned all grace for vs/  
and in him we haue all. Wherefore god hen  
ce forth will receaue nomore sacrifices off  
beeestes of vs/ as thou readeest Zebe. x. Yf  
thou burne vnto God the bloude or fatt of  
beeestes / to obtrayne forgiveness of synnes  
therby or that god shuld the better heare thy  
requeste / then thou doest wronge vnto the  
bloude of Christ / and Christ vnto the is des  
ad in vayne. For in him god hath promys  
sed not forgiveness of synnes only / but als  
so what soeuer we are to kepe vs from synne  
and temptacyon with all. And what yf thou  
burne frankencens vnto him/ what yf thou  
burne a candle/ what yf thou burne thy cha  
stite or virginite vnto him for the same pur  
pose/ doest thou not like rebuke vnto chryles  
bloude? Moreover if thou offer gold/ syluer  
or any other good for the same intent/ is the  
re any difference? And euen so yf thou go  
in pylgrymage or fastest or goest wolwarde/  
or sprincklest thy selfe with holy water or els  
what soeuer dead it is/ or observest what soe  
uer ceremonye it be for like meanynge / then  
it is like abhominacion. We must therefore  
bringe the salt of the knowlege of gods wor  
de with all oure sacrifices / or els we shall  
make no swete sauoure vnto god thereof.

Thou wilt axe me / shall I vowe nothinge

at all? yee/ Gods commaundement whiche thou hast vowed in thy baptyme. For what entente? Verely for the loue of Christ whiche hath bought the with his bloude and made the sonne and heyre of god with him / that thou shuldest wayte on his will and commaundementes and purysye thy membres acoordinge to the same doctrine that hath purysied thine harte. For yf the knowlege of gods worde haue not purysied thine harte/ so that thou consentest vnto the lawe of God that it is righteous and good and so: owest that thy membres moue the vnto the contrarye/ so hast thou no parte with Christ. For yf then repent not of thy synne/ so it is impossible that thou shuldest beleue that Christ had deliuered the from the daunger thereof. Yf thou beleue not that Christ hath deliuered the/ so is it impossible that then shuldest loue gods commaundementes. Yf thou loue not the commaundementes / so is Christs spresse not in the which is the earnest of forgiveness of synne and of saluacion.

For scripture teacheth/ fyrst repentance: then sayth in Christe / that for his sake synne is forgiven to them that repent: then good workes/ which are nothyng save the commaundement of god only. And the commaundementes are nothyng els save the helpynge of oure neyghbours at their neede & the ransyng of oure membres that they myght

be pure also as the harte is pure thorow hate of vice and loue of vertue as gods wordes teacheth/ which workes must procede out of faith: y is/ I must do them for the loue which I haue to god for that greate mercye which he hath shewed me in Christ/ or els I do them not in the sight of god And that I faynt not in the payne of the sleynge of the synne that is in my flesh/ myne helpe is the promesse of the assistance of the power of god and y comeforthe of the reward to come which reward I ascribe vnto the goodnesse/mercye and truth of the promiser that hath chose me/ called me taught me and geuen me the earnest thereof/ & not vnto the merites of my doenges or soferinge. For all that I do & soffre is but y waye to the reward and not the deservynge thereof. As if the kinges grace shuld promesse merd defend me at whome in myne awne reyalme yet the waye thither is thorow the see wher I might happlye soffre no litle trouble. And yet for all that/ yf I might lyue in rest when I come thither/ I wold thike & so wold other saye/ that my paynes were well rewarded: which reward & benefyte I wold not prentend ascribe vnto the merites of my paynes & tynge by the waye: but vnto the goodnesse/mercifulnesse and constaunt truth of the kinges grace whose gifte it is and to whome y prayse & thankethereof belongeth of duetye and right. So now a reward is a gift geue



W T

frelye of the goodnesse of the geuer and not  
of the deseruinges of the reaceuer. Thus it  
appeareth/that if I voue what soeuer it be/  
for any other purpосetter then to tame my mem-  
beries and to be an ensample of vertue ad edes-  
syenge vnto my neyghboure/ my sacrifice is  
vnfaunery and cleane without salt and my la-  
pe without oyle and I one of the folyshourgis-  
nis and shalbe shut out from the feast of the  
bruydegrome when I thinke my self most su-  
re to entre in.

Yf I voue voluntary pouerty / this must  
be my purpосe/that I will be content with  
a competent luyninge which cometh vnto me  
ether by succession of myne elders or which I  
gett truly with my labour in ministringe &  
doynge seruice vnto the comen welth in one  
office or in a nother or in one occupacyon or  
other/because that riches and honoure shal  
not couupte my mynde and drawe myne har-  
te from god/and to geue an ensample of ver-  
tue and edefynging vnto other & that my ney-  
ghboure maye haue a luyninge by me as well  
as I/if I make a cloke of dissimulaciō of my  
voue / larynge a net of fayned beggerye to  
catch superfluous aboundaunce of ryche &  
hye degree and authorite and thorow the estu-  
macion of false holynesse to fede and mayntay-  
ne my slowthfull ydlenesse with the sweate/  
laboure/lādes/& rentes of other men(after y  
ensample of oure spiritualye) robbynge the

W T

of their saythes and god of his honoure tura-  
nyng vnto myne ypocrisyse that confidence/  
which shuld be geue vnto y promyses of god  
only/am I not a wylse for & a raueninge wel-  
se in a lābes styng & a paynted sepulchre says  
re without ad filthye with in? In life maner  
though I seke no worldlye promecyon theres  
bye/yer if I do it to be iustified therewith ad to  
gett an hyer place in heauen /thinkynge that  
I do it of myne awne naturall strength & of y  
naturall power of my frewill & y euery man  
hath might euen soro doo and that they do it  
not is their faute & negligēce and so with the  
proude pharesye in cōparyson of my self dese-  
pise the sinfull publicanes: what other thinge  
do I then eate y bloude & fart of my sacrifice  
devouringe y my self which shuld be offered  
vnto god alone and his chrisfe. And shortly  
what soeuer a man doeth of his naturall gife-  
tes/of his naturall witte/wisdom/vnderston-  
dinge/reason/will/& good entent before he be  
etherwyse & cleane cōtrary taught of goddes  
spyte & haue receaned other witt vnderston-  
dinge/reason ad will/is flesh / worldlye and  
wrought i abominable blidnesse/with which  
a man can but seke him self/ his awne profy-  
te/glozy & honoure/euē in very spirituall mat-  
ters. Als if I were alone in a wildernesse  
where no man wereto seke profite or prayse  
of yet if I wold seke hēue of god there/I cou-  
de of myne awne naturall gyses seke is no no

W T

ether wayes then for the merites and deseru-  
ges of my good workes and to entre them  
by a nother waye then by y<sup>e</sup> dore christ / which  
were very theste / for christ is lord ouer all and  
what so euer any man wil haue of god / he  
must haue it geuen him frelye for chrystes sa-  
ke. Now to haue heauen for myne awne des-  
seruinge / is myne awne prayse and not chris-  
stes. For I can not haue it by fauoure & graces  
in christ and by myne awne merites also  
for fregeuinge and deseruinge can not stode  
to gether.

Yf thou wilt rowe of thy goodes vnto god  
thou must put salt vnto this sacrifice: that is  
thou must minstre knowlege in this deade  
as Peter teacheth. ij. pet. i. Thou must put oyle  
of gods worde in thy lampe & do it accordyn-  
ge to knowlege / if thou wayte for the comyn-  
ge of the brudegrome to entre in with him in  
to his rest. Thou wilt haue it aboute the mas-  
ge to moue mento deuocyon. Deuocyon is a  
feruent loue vnto gods comādmētes and  
a desyre to be with god and with his euellaz-  
singe promyses. Now shall the sight of such  
riches as are shewed at saynt thomas shryne  
or at walsingham moue a man to loue the cō-  
mādmētes of god better and to desyre to  
be loosed from his flesh and to be with god /  
or shall it not rather make his poore herte  
sigh because he hath no such at home and to  
wysh parte of it in a nother place?

W T

The preast shall haue it in gods stead. Shall  
the preast haue it? Yf the preast be boughe  
with chrystes bloude / the he is chrystes seruaū-  
te & not his awne & ought therefore to seade  
chrystes flocke with chrystes doctryne & to mi-  
nistr chrystes sacramētes vnto the purely for  
very loue & not for selfhy lucre sake or to be  
lord ouer the as Peter teacheth. i. pet. v. & pau-  
le Actes. xx. Beside this christ is oures ad is  
a gifte geuen vs / & we be heyres of christ & of  
all that is chrystes. Wherefore the preastes dor-  
ayne is oures & we heyres of it / it is y<sup>e</sup> sode of  
oure soules. Therefore if he minstre it not trus-  
ly ad frely vnto vs with out sellinge / he is a  
thefe & a soule murtherar: ad euen so is he if  
he take vppon him to fede vs & haue not whe-  
rewith. And for a life conclusyon because we  
also with all that we haue be chrystes / therfo-  
re is the preast heyre with vs also of all that  
we haue receaued of god / wherefore in as  
moch as y<sup>e</sup> preast wayteth on y<sup>e</sup> worde of god  
ad is oure seruaunte therin / therfore of right  
we are his dettars & owe him a sufficient ly-  
uinge of oure goodes / ad euen therto a wiffe  
of oure daughters some we vnto him if he re-  
quyre her. And now when we haue appoyn-  
ted him a sufficient linge / whether in tythes  
rentes or in yerelye wages / he ought to be cō-  
tent & to require no more nor yet to receaue  
ny more / but to be an ensample of sobernesse  
& of dyspyssinge worldly thinges vnto the en-

sample of his partytheonars.

Wilt thou vowe to offere vnto y<sup>e</sup> poore people: that is pleasaunte in y<sup>e</sup> sight of god / for they be lesse hereto do oure almes ap<sup>o</sup>n chursses stead & they be y<sup>e</sup> right heires of all oure abundaunce & ouerplus. Moreover we must haue a scole to teach goddes worde i (though it neded not to be so costely) & therfore it is lawfull to vowe vnto the buyldinge or mayntenaunce therof & vnto helpinge of all good werkes. And we ought to vowe to paye custome / toll / rent & all manner duties and what soeuer we owe: for that is gods commaundment.

If thou wilt vowe pilgrimage / thou must put salt therto in like maner if it shalbe accepted / if thou vowe to go ad viser the poore or to here gods worde or what soeuer edifieth thy soule vnto loue & good worke after knowlege or what soeuer god comaundeth / it is well done and a sacrifice that saoureth well / ye will happilye saye / that ye will go to this or y<sup>e</sup> place because god hath chosen one place more then a nother and will heare youre petiyeen more in one place then a nother. As for youre prayer it must be accordig to goddes worde. Ye may not desyer god to take vengeance on him wh<sup>o</sup>s goddes worde teacheth you to pryue & to praye for. And as for y<sup>e</sup> ether glosse / y<sup>e</sup> god will heare you more i one place then in a nother / I suppose it sal infatuate m / salt vnfauntye / for if it were wisdome how coude

we excuse the deeth of steu<sup>r</sup> Acres. viij. which dyed for: y<sup>e</sup> article that god dwelleth not in temples made with ha<sup>n</sup>des we that belene in god are y<sup>e</sup> temple of god sayth paul / if a man loue god & kepe his worde he is the temple of god & hath god presently dwellinge in him / as witnesseth churist Johan. xiiij. saye ge: If a man loue me he will kepe my worde / & the my father will loue him & we will come vnto him and dwell with him. And in the. x. he sayth: if ye abyde in me and my wordes also abyde in you / then are what ye will & ye shall haue it. If thou belene in churist & hast the promyses which god hath made the in thyne harte / the go on pilgrimage vnto thyne awne harte & there praye & god will heare y<sup>e</sup> for his mercy and truthes sake and for his sonne churistes sake and not for a few stones sakes. What careth god for the temple? The very beestes in that they haue liffe in them be much better then an hepe of stonnes conde to gether.

To speake of chastite / it is a gif e not geuen vnto all persones testifieth both churist and also his apostle paul / wherefore all persones maye not vowe it. Moreover there be causes wherefore many persones maye better lyue chaste at one tyme then at a nother. Many maye lyue chaste at twentye and thirtye for certayne colde diseases folowinge them / which at. xl. when their helth is come can not do so. Many be occupied with wyld

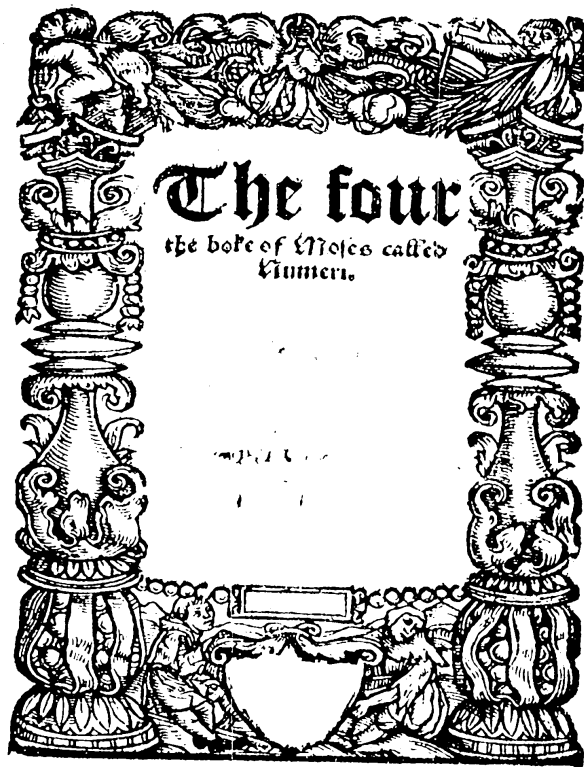
phantasies in their youth y they care not for marriage which same when they be wared sad shalbe greatly desyrouse/yt is a dangerous thyngeto make synne where none is ad to forfwere y benefyte of god & to bynde thy self vnder payne of dānacyon of thy soule that thou woldest not vse the remeadye that god hath created if need requyred. ¶ Another thinge is this/ beware that thou gett the not a false sayned chastite made with y vngodly persuasions of saynte Gerō or of Vinde in his fykthe boke of the remedye agens lone/ lest when thorow soch imaginacyons thou hast vitterlye despysed/desyed ad abhorred all woman fynde/thou come in to soch case thorow the firc wrath of god/y thou canst nether lyue chast nor fynde in thy harteto marye ad so be cōpelled to faule into the abhominacion of the pope agens nature and fynde.

Moreover god is a wyse father & knoweth all y infirmities of his children & also mercy full/ad therfore hath created a remedye without synne ad geuen thereto his fauoure and blessinge. Let vs not be wyser then god with oure ymaginacyōs nor tēpre him/for as godly chastite is not every māns gyfte: euen so he y hath it to daye hath not power to continue it at his awne pleasure/nether hath god promysed to geue it him stilt & to cure his infirmities with out his naturall remeadye no more then he hath promysed to slake his hongre

with out meate or thirst with out drinke. Wherefore other let all thinges byde fre as wile god hath created them & nether vowe that which god requyret not nor forswere that which god permitteth the with his fauoure and blessinge also: or els if thou wilt neades vowe/then vowe godly & vnder a cōdycion / y thou wilt contynue chast/so longe as god geueth the y gyfte ad as longe as nether thynne awne necessity nether cheryte toward thy neyghboure nor y authorite of thē vnder whose power thou arte dyne y vnto the contrarye.

The purpose of thy vowe must be salted also with y wisdom of god. Thou mayest not vowe to be iustified therbye or to make satisfaction for thy synnes or to wyne heauē nor an hyer place: for then didest thou widge vnto the bloude of chyst & thy vowe were playne Idolatrie & abhominable in y sight of god. Thy vowe must be only vnto y furtheraunce of y commaūdmētes of god/ which are as I haue sayde nothinge but y taminge of thy members & the seruice of thy neyghboure: that is if thou thynke thy backeto weake for the burthen of wedlocke & y thou canst not rule thy wiff/children seruantes and make provision for bē godlye & with out oner much busynge and vnquyetyngethy self ad drounyng thy self in worldly busynesse vndyustenlye or that thou canst serue thy neyghboure in some offyce better beyng chast then maryed. And then

thy vowe is good & lawfull. And cūe so must  
thou vowe abstinēce of meates & d yntes so  
far forth as it is profitable vnto thy neygh-  
bours & vnto y tamige of thy flesh: But thou  
mayst vowe neither of them vnto y sleynge of  
thy bodye. As Paule cōmaūdeth tymothe to  
drinke wyne & no moare water because of his  
diseases. Thou wilt saye y tymorhy had not  
happlye forsworne wyne. I thinke the same  
and that the apostles forswore not wedlocke  
though many of them lyued chaste norther yet  
any meate or drinke/ though they absteyned  
from the/ & that it were good for vs to folow  
their ensample. How be it though I vowe &  
swere ad thynke on none exceptyon/ yet is the  
breatynge of gods cōmaūdmētes except & all  
chaunces that hāge of god. As if I swere to  
be in a certayne place at a certayne houre to  
make a louedaye with out exception/ yet if the  
fingein the meane tyme commaunde me a  
nother waye/ I must goo by gods commaūd-  
ment ad yet breake not myne orhe. And in li-  
ke case if my father and mother be sefe and re-  
quyre my p̄sence/ or if my wiff / chyliden or  
houshold be visited that my assistance be re-  
quyred/ or if my neyghbours house be a fyre  
at the same houre and a thousand soch chaun-  
ces: in which all I breake myne orh and am  
not forsworne and so forth. Read gods word  
diligently and with a good herte and it shall  
teach the all thynges.



In Gottes und des Königs all Erblichkeit  
 Rembertus frist und geb. p. 11. j. 1510  
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 Rembertus frist und geb. p. 11. j. 1510

i. Chapter.

Folio. 11.

The. iij. boke of Moses / called Numeri.



And the Lorde spake vnto  
 Moses in the wilderness  
 of Sinai / in the tabernacle  
 of witnessse the first daye  
 of the seconde moneth /  
 and in the seconde yere after  
 they were come out of yllende  
 of Egypte sayenge take ye the summe of al  
 the multitude of the childe of Israel / in the  
 ir kynredes and householdes of their fathers  
 and numbre the by name all that are males /  
 pollt by pollt / frō. xx. yere & aboue: euen all y  
 are able to goo fowthein to warre in Israel /  
 thou & Aarō shall nūbre the in their arme /  
 & with you shalbe of every try be a heed man  
 in the house of his father.

And these are the names of y mē y shall sta  
 de with you in Rubē / Elizur y sonne of Se  
 deur: In Simē / Schumiel y sonne of Sur  
 Sadai: In y trybe of Iuda / Nahasson y son  
 ne of Amiadab: In Issachar / Nathaneel y  
 sonne of Zuar: In Sebulō / Eliab y sonne of  
 Zelō. And of y childe of Joseph: In E  
 phraï / Elisama y sonne of Amihud: In Ma  
 nasse / Gamaliel y sonne of Pedai: In Be  
 jamin / Abidan the sonne of Gedoni: In  
 Dan / Abieser the sonne of Ammi Sadai:  
 In Affer / Pagiel the sonne of Ochan: In  
 Gad / Eliasaph the sonne of Seguel: In Na  
 phthali / Ahira the sonne of Enan.

B. ij

These were counsellors of the congregacion and lordes in the trybes of their fathers: capraynes ouer thousandes in Israel. And Moses and Aaron toke these men aboue named and gathered all the congregacion together the fyrst daye of the seconde moneth/ and rekened them after their byrth: kynredes and houses of their fathers by name frō .xx. yere & aboue hed by hēd: as the Lorde comaunded Moses/ enē so he numbred them in y wildernes of Sinai.

And the children of Ruben: Israels eldest sonne in their generations/ kynredes & houses of their fathers / whē they were numbred euery man by name/ all that were males frō .xx. yere and aboue / as many as were able to goe forth in warre: were numbred in the trybe off Ruben/ xlvi. thousande and fyue hundred.

Among the childern of Simeon: their generation in their kynredes and houses of their fathers (when euery mans name was tolde) of all the males from .xx. yeres and aboue/ whatsoeuer was mete for the warre: were renumbred in the trybe of Simeon. lix. thousande and. iij. hundred.

Amonge the childern of Gad: their generation in their kynredes and householdes of their fathers/ when they were tolde by name/ frō .xx. yere and aboue/ all that were mete for the warre: were numbred in the trybe of Gad. xlv.

thousande/ sixe hundred and systie.

Amonge the childern of Iuda: their generation in their kynredes and houses of their fathers (by the numbre of names) from .xx. yere and aboue/ all that were able to warre/ were tolde in the trybe of Iuda. lxxiij. thousande and sixe hundred.

Amonge the childern of Issachar: their generation/ in their kynredes and houses of their fathers (when their names were counted) from .xx. yere & aboue/ whatsoeuer was apte for warre: were numbred in y trybe of Issachar. liij. thousande and. iij. hundred.

Among the childern of Sebulon: their generation/ in their kynredes and houses of their fathers (after the numbre of names) from .xx. yere and aboue/ whosoever was mete for the warre: were counted in y trybe of Sebulon liij. thousande and. iij. hundred.

Amonge the childern of Joseph: fyrst amōs gethe childern of Ephraim: their generation/ in their kynredes and houses of their fathers (when the names of all that were apte to the warre were tolde) from .xx. yeres and aboue: were in numbre in the trybe off Ephraim/ xl. thousande and sixe hundred.

Amonge the childern of Manasse: their generation/ in their kynredes and houses of their fathers (when the names of all y were apte to warre were tolde) from .xx. and aboue

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were numbred in the tribe of Manasse. xxxij thousand and two hundred.

Amonge the children of Ben Jamin: the generation in their kynredes and houses of their fathers (by the tale of names) from twentye yere and aboue of all that were meete for warre / were numbred in the trybe off Ben Jamin. xxxv. thousande / and. iij. hundred.

Amonge the children of Dan: their generation in their kynredes and houses off their fathers (in the summe of names) off all that was apte to warre from twentye yere and aboue / were numbred in the trybe of Dan. liij. thousande and. vij. hundred.

Amonge the children of Aser: their generation in their kynredes & houses of their fathers (when they were summed by name) from. xx. yeres & aboue / all that were apte to warre were numbred in the tribe of Aser. xl. thousande and. v. hundred.

Amonge the children of Nephtali: their generation in their kynredes & houses of their fathers (when their names were tolde) from. xx. yeres & aboue / what soeuer was meete to warre were numbred in the trybe of Nephtali. liij. thousande and. iij. hundred.

These are the numbres which Moses & Aarō numbred with y. xij. princes of Israel: of every house of their fathers a man. And all the numbres of the children of Israel in

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Jo. liij.

the houses of their fathers / from twentye yere and aboue / what soeuer was meete for the warre in Israel / drewe vnto the summe of syxe hundred thousande / syue hundred and. l. But the leuites in the tribe off their fathers were not numbred amonge them.

And the Lorde spake vnto Moses sayens ge: only se that thou numbre not the trybe of Leni / neither take the summe of them amonge the children of Israel. But thou shalt appointe the leuites vnto the habitacio of witnessesse / and to all the apparell thereof and vnto all that longeth thereto. For they shall be rethetabernacle and all the ordinance thereof / and they shall minstre it and shalt pitch their tentes rounde aboute it. And when the tabernacle goeth forth the leuites shall take it downe: and when the tabernacle is pitched / they shall sett it vpp: for yf any strainger come nere / he shall dye. And the children of Israel shall pitch their tentes / euery man in his owne companye and euery mā by his awne stande it thorow out all their hostes. But the leuites shall pitch rounde aboute the habitacion of witnessesse / that there fall no wrath vpon the congregacion of the childe of Israel / and the leuites shall wayte apen the habitacion of witnessesse. And the children of Israel dyd accordinge to all that the Lord commaunded Moses.



**A**nd the Lorde spake vnto Moses and Aaron sayenge: The children of Israel shall pitch: euery man by his owne standert with the armes of their fathers houses/a waye from the presence of the tabernacle of witnesse.

On the east syde ward the rysynge of y sonne/shall they of the standert of the hoste of Iuda pitch with their armes: And Nafeson the sonne of Aminabab shalbe captaine ouer the sonnes of Iuda. And his hoste and the numbre of them. lxxiij. thousande and. vi. hundred. And nexte vnto him shall the trybe of Issachar pitch and Nathaneel the sonne of Nuar caprayne ouer y childe of Issachar: his hoste and the numbre of them. lviij. thousande and. iij. hundred. And than the trybe of Zabulon: with Eliab the sonne of Helen/ caprayne ouer the children of Zabulon / and his hoste in the numbre of them: lviij. thousande and. iij. hundred. So that all they that perreyne vnto the host of Iuda/ are an hundred thousande. lxxv. thousande and. iij. hundred in their companies: and these shall goo in the forefront/when they iorney.

And on the southsyde/the standert of the hoste of Ruben shall lye with their companies and the caprayne ouer the sonnes of Ruben/Elizur the sonne of Sedeur/ad his hoste and the numbre of them. xli. thousande/

and. v. hundred. And fast by him shall y trybe of Simeon pitch/and the capteyne ouer y sonnes of Simeon. Selumiel the sonne of Zuri Sadai/ q his hoste and the nūbre of them li. thousande and. iij. hundred And the trybe of Gad also: And the capteyne ouer the sonnes of Gad/ Eliasaph the sonne of Deguel and his hoste and the numbre of them. xlv. thousande. vi. hundred and. l. So that all y numbre that pertayne vnto the hoste of Ruben/are an hundred thousande. li. thousande iij. hundred q systie / with their companyes/ and they shall be the seconde in the iourney

And the tabernacle of witnesse with the hoste of the leuites/shall goo in the myddes of y hostes: as they lye in their tētes/euen so shall they proceede in the iorney/ euery man in his quarter aboute their standertes

On the west syde/the standarte and the hoste of Ephraim shall lye with their companies. And the caprayne ouer the sonnes of Ephraim/ Elisama the sonne of Amihud: q his hoste and the numbre of them. xl. thousande and. v. hundred. And fast by him / the trybe of Manasse/ and the caprayne ouer the sonnes of Manasse/ Gamaleel y sonne of Pedazur and his hoste and the numbre of them. xxxij. thousande and. ij. hundred. And the trybe of Ben Jamin also: and the caprayne ouer the sonnes of Ben Jamin / Abidan the sonne of Gedcom/ad his hoste and the numbre of the

xxv. thousande and. iij. hundred. All the nū  
bre that pertheyned vnto the hoste of Ephraim/  
were an hundred thousand. viij. thousande  
and an hundred in their hostes: and they  
shal be the byde in the iurneye

And the standert and the hoste of Dan  
shal lye on the north syde with their compa  
nyes: & the caprayne ouer y childre of Dan/  
Abiezzer the sonne of Ammi Sadai: and his  
hoste and the nūbre of them. lxij. thousande &  
vij. hundred. And fast by him shal the trybe  
of Asser pūche: and the caprayne ouer the so  
nes of Asser/ Pagiel the sonne of Ochan: &  
his hoste & the nūbre of them xli. thousande &  
v. hundred. And the trybe of Naphtali also/  
and the caprayne ouer y children of Naphtali:  
Nahbi the sonne of Vnan: & his hoste and  
the nūbre of them. liij. thousande & iij. hūndred  
So y the hole nūbre of all that pertheyned vnto  
y hoste of Dan/ was an hūndred thousande  
lxij. thousande & vi. hūndred. And they shal be  
the last in y iurney with their stādertes.

These are y sūmes of y children of Ysraell  
in the houses of their fathers: euen all the nū  
bres of the hostes with their cōpanies. vi. hūnd  
red thousande. iij. thousande. v. hūndred and  
fiftie. And yet y leuites werenot nūbred amō  
ge the children of Ysraell/ as the Lorde com  
maunded Moyses. And y children of Ysraell  
dyd acōrdyng to all that the Lorde cōmaū  
ded Moyses/ & so they pūched with their stan

dertes/ and so they iurneyed eueny man in his  
kynred/ and in the houssholde of his father.

The. iij. chapter.

**A**re the generacions of Aa  
ron and Moyses/ when the Lorde  
spake vnto Moyses in mount Si  
nai/ and these are the names of the sonnes of  
Aaron: Nadab the eldest sonne/ and Abihu  
Eleazar and Ithamar. These are the names  
of the sonnes of Aaron which were preastes  
anoynted and their handes fylled to mynistr  
but Nadab and Abihu dyed before the Lorde  
as they broughte straunge fyre before the  
Lorde in the wyldernes of Sinai/ and had  
no children. And Eleazar and Ithamar my  
nistred in the syght of Aaron their father.

And the Lorde spake vnto Moyses saynge  
brynge the trybe of leui / and set them before  
Aaron the preast/ and let them serue him ad  
wayte apō him & apō all the multitude/ be  
fore the tabernacle of witnessse / to doo the ser  
uice of the habitacion. And they shal wayte  
apō all y apparell of y tabernacle of witnessse  
& apō y children of Ysraell / to doo y seruice  
of the habitaciō. And thou shalt geue the le  
uites vnto Aaron & his sonnes / for they are  
geuen vnto him of y children of Ysraell. And  
thou shalt appoite Aarō & his sonnes to way  
te on their preastes office: & the straūger y co  
meth nye / shall dye for it.

And y Lorde spake vnto Moyses saynge: be  
holde / I haue take the leuites frō amonge y

childern of Ysrael/for all the firstborne that openeth the matryce amonge the childern of Ysrael/for that the leuites shall demyne: because all the first borne are myne: for y same daye that I smote all the fyrstborne in the lande of Egypte/ I halowed vnto me all the firstborne in Ysrael/both man and beest/and mynethy shall be: for I am the Lorde.

And the Lorde spake vnto Moses in the wilderness of Sinai sayenge: Numbre the childern of Leui in y houses of their fathers and kynredes/all y are males from a moneth olde and aboue. And Moses numbred them at the worde of the Lorde/as he was commaunded. And these are y names of y childre of Leui: Gerson/ Cahath & Merari. And y se are the names of the childern of Gerson in their kynredes: Libni and Semei. And the sonnes of Cahath in their kynredes were Amram, Zechar, Hebron and Usiel. And the sonnes of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the houses of their fathers.

And of Gerson came the kynred of y Libnites and the Semeites/which are the kynredes of the Gersonites. And y summe of them (when all the males were tolde) from a moneth olde and aboue/were. vii. thousande and fyue hundred. And the kynredes of the Gersonites pitched behynd the habitation well warde. And the capayne of the most auuncit

house amonge y Gersonites/was Eliasaph the sonne of Lael. And the office of the childern of Gerson in the tabernacle of witnessse was the habitation and the tente with the coueringe theroff and the hangyng of the dore of the tabernacle of witnessse/and the hangynges of the court/and the curtayne of the dore of the court: which court went rounde aboute the dwellinge/and the alter/and the cordes y perteyned vnto all the seruyce therof

And of Cahath came the kynred of y Amramites and the kynred of the Zecharites & of the Hebronites and of the Usielites: And these are the kynredes of y Cahathites. And the numbre of all the males from a moneth olde and aboue/was. viii. thousande and six hundred: which wayted on y holy place. And the kynred of the childern of Cahath / pitched on y southside of y dwellinge And y capayne in y most auuncient house of the kynredes of the Cahathites/was Elizaphan the sonne of Usiel/and their office was: the arcke/the table/the candellsticke/and the alter and the holy vessels to minystr with and the vayle with all that serued thereto. And Eleazar y sonne of Aaron the preast/was capayne ouer all the capaynes of the Leuites / and had the ouer syghtre of them that wayted vpon the holy thynges.

And of Merari came the kynredes of the Mahelites and of the Musites: and these

are the kynredes of the Merarites. And the numbꝛe of them (when all the males frō a moneth olde ad aboue was tolde) drew vnto, with thousande a. ii. hundred. And y<sup>e</sup> caprayne of the most auncient housse amonge the kynredes of the Merarites was Zuriel the sonne of Abihail which pitched on the north syde of the dwellynge. And the office of the sonnes of Merari was: the bordes of y<sup>e</sup> dwellynge & the barres/pilers with the sockets thereof/ and all the instrumentes there of & all that serueth thereto: & the pilers of the counte rounde aboute and their sockets / with their pyntes & cordes. But on y<sup>e</sup> fore front of y<sup>e</sup> habiraciō ad before the tabernacle of witnessse east waide/ shall Moses and Aaron & his sonnes pꝛyche and wayte on the sanctuary in the steade of y<sup>e</sup> children of Ysrael. And the stranger y<sup>e</sup> cometh nye/ shall dye for it. And the hole summe of the leuites which Moses & Aaron numbꝛed/ at y<sup>e</sup> commaundmēt of y<sup>e</sup> Lorde thorewout their kynredes euen/ of all y<sup>e</sup> males of a moneth olde & aboue/ was. xxij. thousande.

And the Lorde sayde vnto Moses: Numbe all y<sup>e</sup> first borne that are males amonge the children of Ysrael/ frō amoneth olde & aboue and take y<sup>e</sup> numbꝛe of their names. And then shalt appoynte y<sup>e</sup> leuites to me the Lorde / for all the first borne amonge y<sup>e</sup> children of Ysrael and the cattell of y<sup>e</sup> leuites for the first borne of the children of Ysrael. And Moses numbꝛed

as y<sup>e</sup> Lorde commaunded him/ all the first borne of y<sup>e</sup> children of Ysrael. And all the first borne males/ in y<sup>e</sup> summe of names/ frō amoneth olde and aboue/ were numbꝛed. xxij. thousande. ii. hundred and. lxxij.

And the Lorde spake vnto Moses saymge take the leuites for all the first borne of the children of Ysrael/ ad the cattell of the leuites for their cattell: & the leuites shall be myne whiche am the Lorde. And for the redemyng of the two hundred and. lxxij. whiche are more than the leuites in the first borne of the children of Ysrael/ take. v. sheeles of every pꝛece/ after the sheele of y<sup>e</sup> holy place. xx. geras the sheele. And geue y<sup>e</sup> money wherewith the oddde numbꝛe of them is redemed/ vnto Aaron ad his sonnes. And Moses toke the redempciō money of the ouerplus that were more than the leuites/ amonge the first borne of the children of Ysrael: & it came to a thousande. iii. hundred a. lxx. sheeles/ of the holy sheele. And he ganethar redempciō money vnto Aaron & his sonnes at the worde of the Lorde/ euen as the Lorde commaunded Moses.

And y<sup>e</sup> Lorde spake vnto Moses & Aaron & bade them take y<sup>e</sup> summe of y<sup>e</sup> children of Cahath frō amonge y<sup>e</sup> sonnes of leui/ in their kynredes and houses of their fathers / frō xxx. yere and aboue vntill y<sup>e</sup> syfte / all that were able to warre / for to doo the worke in

the tabernacle of witnesse: euen in the most holy place. And when y<sup>e</sup> hoster remoueth/Aaron ad his sonnes shall come and take doune the rayle and couer the arcke of witnesse the rewith / and shall put there on a couerynge of taurus skynnes / and shall spiede a cloth y<sup>e</sup> is altogether of Jacynce aboue all / and put the stanes thereof in. And apon the shewe table they shall spiede a cloth of Jacynce / and put thered / the dishes / spones / flat peeces and pottes to poure with / and the dayly bred shal be thereon: and they shall spred apon them a couerynge of purple / and couer the same with a couerynge of taurus skynnes / and put the stanes thereof in.

And they shall take a cloth of Jacynce and couer the candelssticke of light and hir lapses and hir snoffers and fyre pannes and all hir oyle vessels which they occupye aboute it / and shall put apon her and on all hir instrumentes / a couerynge of taurus skynnes / and put it apon stanes. And apon the golden alter they shall spiede a cloth of Jacynce / and put on hir stanes. And they shall take all the thinges which they occupye to mune fyre with in y<sup>e</sup> holy place / and put a cloth of Jacynce apon them and couer them with a couerynge of taurus skynnes and put them on stanes. And they shall take a waye the ashes out of the alter / and spiede a scarlet cloth thereon: and put aboute it / the fyre pannes / the flesh hokes / the ho-

nels / the basens and all that belongeth vnto the alter / and they shall spiede apon it a couerynge of taurus skynnes and put on the stanes of it.

And when Aaron and his sonnes haue made an ende of coueryng the sanctuary ad all the thinges of the sanctuary / agens that the hoster remoue / then the sonnes of Cabath shall come in for to bere / and so let them not weith the sanctuary lest they dye. And this ys the charge of the sonnes of Cabath in the tabernacle of witnesse. And Eleazar the sonne of Aaron the preast / shall haue the charge to prepare oyle for the lightes and fyre cens / and the dayly meat offeringe and the anoyntinge oyle / and the ouersyghte of all the dwellinge and of all that therein is: both ouer the sanctuary and ouer all that pertaineth thereto.

And the Lorde spake vnto Moses and Aaron sayenge: despyre not the crye of the kynredes of the Cabathites / from amonge the leuites. But thus doo vnto them that they maye lyue and not dye / whē they goo vnto y<sup>e</sup> most holy place. Aaron and his sonnes shall goo in and put them / euery man vnto his seruyce and vnto his burthen. But let them not goo in to se when they couer the sanctuary / lest they dye.

And the Lorde spake vnto Moses sayenge Take the summe of the chuldren of Gerson / in the houses of their fathers ad in their kyn

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redes: from .xxx. yere and aboue / vnto .l. all that are able to goo forth in warre / for to doo seruyce in the tabernacle of witnesse. And this is the seruyce of the kynred of the Gersonites / to serue and to beare. They shall bere the curtaynes of the dwellynge and the rosse of y tabernacle of witnesse and his conerynge ad the coueryng of tarius skynnes that is an hye aboue apon it / and the hangynge of the dore of the tabernacle of witnesse: and the hanginge of the coure and the hangynge of the gate of the coure that is rounde aboute the dwellynge and the altare / and the cordes of them / and all the instrumentes that serue vnto them and all that is made for them. And at the mouth of Aaron and his sonnes / shall all the seruyce of the childern of the Gersonites be done / in all their charges and in all their seruyce / and ye shall appoynte them vnto all their charges that they shall wayte apō. And this is the seruyce of the kynred of the children of the Gersonites in y tabernacle of witnesse / and their wayte shalbe in the honde of Ithamar the sonne of Aaron the preast.

And thou shalt numbre the sonnes of Merari in their kynredes and in the houses of their fathers / from .xxx. yeres and aboue vnto .l. All that is able to goo forth in warre / to doo the seruyce of the tabernacle of witnesse. And this is the charge that they must wayte

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te vppon in all that they must serue in the tabernacle of witnesse. The bordes of the dwellynge / and the barres / pylers / and sokettes thereof / and the pylers of the coure rounde aboute / and their sokettes / pynnes and cordes with all that pertaineth and serueth vnto them. And by name ye shall reserue the thynges that they must wayte apon to bere. This is the seruyce of the kynredes of the sonnes of Merari in all their seruyce in the tabernacle of witnesse by the hande of Ithamar the sonne of Aaron the preast.

And Moses and Aaron and the princes of the multitude numbred the sonnes of the Cahathites in their kynredes and houses of their fathers / from .xxx. yere and aboue vnto fyftie / all that were able to goo forth in the hoste and to doo seruyce in the tabernacle of witnesse. And the numbre of them in their kynredes were two thousande / seven hundred and .l. These are the numbres of the kynredes of the Cahathites / of all that dyd seruyce in the tabernacle of witnesse / whyche Moses and Aaron dyd numbre at the commaundment of the Lorde by the hande of Moses.

And the sonnes of Gerson were numbred in their kynredes and in the houses of their fathers / from .xxx. yere vp vnto fyftie /

all that were able to goe forth in the hoste for to doo seruyce in the tabernacle of witnesse. And the numbꝛe of them in their kynredes/ and in the housses of their fathers/ was two thousande/six hundred and xix. This is the numbꝛe of the kynredes of the sonnes of Gerson / of all that dyd seruyce in the tabernacle of witnesse / which Moses and Aaron dyd numbꝛe at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were numbꝛed in their kynredes and in the houses of their fathers/ from xxx. yere vpon to fyftie. all that were able to goe forth with the hoste/ to do seruyce in y tabernacle of witnesse. And the numbꝛe of them was in their kynredes/ thre thousande and two hundred. This is the numbꝛe of the kynredes of y sonnes of Merari / whiche Moses and Aaron numbꝛed at the byddyng of the Lorde / by y hande of Moses.

The whole summe which Moses / Aaron and the lordes of Israell numbꝛed amenge the leuites in their kynredes and householdes of their fathers/ from xxx. yere vpp vnto l. euery man to doo his office and seruyce and to bere his burthen in the tabernacle of witnesse was. viij. thousande/ fyve hundred and lxxx. which they numbꝛed at the commaundement of the Lorde by the honde of Moses euery man vnto his seruyce and burthen :

the Lorde commaunded Moses.

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And the Lorde spake vnto Moses sayinge: commaunde the childern of Israel that they put out of the hoste / all the lepers and all that haue yssues and all that are defyled apou the deed/ whether they be males or females ye shall put them out of the hoste/ that they defyle not the tentes amonge which I dwell. And the childern of Israel dyd so/ and put them out of the hoste: euen as the Lorde comaunded Moses/ so dyd the childern of Israel.

And the Lorde spake vnto Moses sayinge: speake vnto the childern of Israel: wherther it be man or woman/ wher they haue synned any maner of synne which a man doeth wherewith a man trespasseth agens the Lorde/ so that the soule hath done any synne: then they shall knowlege their synnes which they haue done/ and restore a gayne the hurte that they haue done in the hole / and put the fyfte parte of it moare thereto / and geue it vnto him whom he hath trespassed agens. But and yf he that maketh the amendes haue no man to doo it to/ then the amendes that is made shall be the Lordes and the prestes / besyde the ram of the attonement offeringe wherewith he maketh an attonement for hym selfe

If ye haue  
false getter  
goodes and  
more restore  
it vnto / the  
bawge is vnto  
y pope and  
he will dispence with it

And all heucofferynges of all the halowed thynges which the childern of Israel brynge vnto the preaste / shalbe the preastes / and euery mans halowed thynges shalbe his awne / but what soeuer any man geueth the preast / it shalbe the preastes.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saye vnto them. If any mans wyfe goo a syde and trespase agaynst hym / so that another man lye with her fleshely and the thyng be hydd from the eyes of hir husbonde and is not cometo lighte that she is defyled (for there is no witnesse agens her) in as moche as she was not taken with the maner / and the spere of gelousye cometh apon him and he is gelouse ouer his wyfe and she defyled / Or happely the spere of gelousye cometh apon him / and he is gelouse ouer hys wyfe and she yet vndefyled. The let hyr husbonde brynge her vnto the preaste and brynge an offeryng for her: the tenth parte of an Ephah of barlye meele / but shalt poure none oyle there vnto / nor put frankencense thereon: for it is an offeryng of gelousye / and an offeryng that maketh remembraunce of synne.

And let the preast brynge her and sett her before the Lorde / and let him take holy water in an erthen vessel / and of the dust that is in yflore of the habyracyon / and put it in to the

water. And the preast shall set the wyfe before the Lorde and vncouer hir heed / and put the memoryall of the offeryng in hyr handes whiche is the gelousye offeryng / and y preast shall haue bytter and cursyng water in his hande / and he shall coniure her and shall saye vnto her. If no man haue lye with the nether hastie gone asyde / and defyled thy selfe behynde thy husbonde / then haue thou no harme of this bytter cursyng water.

But and yf thou hast gone asyde behynde thyne husbonde and art defyled and some other man hath lye with the besyde thyne husbonde (and let the preaste coniure her with the coniuracyon of the curse and saye vnto her) the Lorde make the a curse and a coniuracyon amonge thy people: so that the Lorde make thy thyne rotte / and thy bely swell and thy bytter cursyng water goo in to the bowels of the / that thy bely swell and thy thyne rotte / and the wyfe shall saye Amen Amen.

And the preast shall wytt this curse in a hyll and washe it out in the bytter water. And when the cursyng water ys yn her that it is bytter / then let the preast take the gelousye offeryng out of the wyfes hande / and waue it before the Lorde / and brynge it vnto the altare: and he shall take an handes



v. Chapter.

full off the memoryall offerynge and burne it apon the alter / and then make her drynke the water and when he hath made her drynke the water. Yf she be defyled and haue trespassed agens<sup>t</sup> her husbond/then shall the curlynge water goo in to her and be so bitter / y<sup>t</sup> hir bely shall swell / and hir thye shall rote / & she shalbe a curse amonge hir people. And yf she be not defyled but is cleane/then she shall haue no harme / but that she maye conceaue.

This is the lawe of gelousye/when a wyse goeth a syde behynde hyr husbonde ad is defyled/or when the spirite of gelousye cometh apon a man/so that he is gelouse ouer his wife/then he shall bringe her before the Lorde/ and the preast shall minis<sup>t</sup>re all this lawe vnto her/ & the man shalbe gilty<sup>les</sup>se / & the wyfe shall bere hir synne.

¶ The. vi. Chapter.

¶ And the Lorde spake vnto Moses sayn ge: speake vnto y<sup>e</sup> childre of Israel & saye vnto them: when ether man or woman appoynteth to voue a voue of abstinence for to abstene vnto the Lorde / he shall abstene from wyne and stronge drynke / and shall drynke no vynegre of wyne or of stronge drynke / nor shal drynke what soener is pressed out of grapes: & shal eate no fleshy grapes nether yet dry

vi. Chapter.

So. xij.

ed/as longe as his abstinence endureth. Moreover he shall eate nothyng y<sup>e</sup> is made of the vyne tre / nor net so much as y<sup>e</sup> cometh of the huske of the grape.

And as longe as the voue of his abstinence endureth/there shall no rasire nor sheres come apon his heed / vntill his dayes be out which he fasteth vnto the Lorde/and he shal be holy and shall let the lockes of his heer growe. As longe as he abstinenth vnto the Lorde he shall come at no tyme bedye: he shall not make him selfe vncleane at the deeth of his father/mother/brether or syster. for the abstinence of his God is apon his heed. And therfore as long as his abstinence lasteth/he shal be holy vnto the Lorde.

And yf it fortune that any man by chaunce dye suddenly before him / and defyle the heed of his abstinence/then must he shawe his heed the daye of his cleansing: even the seventh daye he shall shawe it. And the eyght daye he shall bringe. ij. turtels or. ij. yonge pigeons to the preast/vnto y<sup>e</sup> dore of y<sup>e</sup> tabernacle of witnessse. And y<sup>e</sup> preast shall offer the one for a synofferynge and the other for a burnt offerynge & make an atonement for him/as concernynge that he synned apon the deed / and shall also hallowe his heed the same daye and he shall abstene vnto the Lorde the tyme of his abstinence/and shall bringe a lambe of an yere olde for a trespass offerynge: but the dayes y<sup>e</sup>

## vi. Chapter.

were before are lost / because his abstinence was defyled. ¶ This is the lawe of the absteiner / when the tyme of his abstinence is out, he shalbe brought vnto y<sup>e</sup> dore of y<sup>e</sup> tabernacle of witness & he shal bringe his offering vnto y<sup>e</sup> Lord: an helābe of a yere olde with out blemyshe f. 1 a burnt offering & a she lambe of a yere olde without blemyshe for a synofferynge / a ram without blemyshe also for a peaceofferynge / & a basket of swete breed of fyne flour myngled with oyle & wafers of swete breed anoyntyd with oyle with meate offeringes & dryntofferynges that longe thereto.

And the preast shal bringe him before y<sup>e</sup> Lord & offer his synofferynge & his burnt offering & shal offer y<sup>e</sup> ram for a peaceofferynge vnto y<sup>e</sup> Lord with the basket of swete breed / & the preast shal offer also his meate offering & his dryntofferynge. And y<sup>e</sup> absteiner shal haue his heed in y<sup>e</sup> dore of y<sup>e</sup> tabernacle of witness & shal take the heed of his sober heed & put it in y<sup>e</sup> fyre which is vnder the peaceofferynge. Then the preast shal take the foddren shulder of y<sup>e</sup> ram & one swete cake out of y<sup>e</sup> basket & one swete wafer also & put them in the hāde of the absteiner after he hath shawē his abstinence of / & the preast shal waite them vnto the Lord / which offeringe shalbe holy vnto the preast with y<sup>e</sup> waitebreist and heve shulder: & then the absteiner maye drynke wyne. This is the lawe of the absteiner

## vii. Chapter.

So. xiiij.

ner which hath vowed his offerynge vnto y<sup>e</sup> Lord for his abstinence / belydes that his hāde can gete And accordyng to the vowe which he rowed / euen so he must doo in the lawe of his abstinence.

And the Lord talked with Moses sayenge: speake vnto Aaron and his sonnes sayenge: of this wise ye shall blesse the childern of Israel sayenge vnto them.

The lord blesse the and kepe the.

The lord make his face shyne apon the & be mercifull vnto the.

The lord lifte vpp his countenance apon the / and geue the peace for ye shall put my name apon the childern of Israel / that I maye blesse them.

## ¶ The. vii. Chapter.

**A**ND when Moses had full sett vpp the habitation and anoynted it & sanctified it and all the apperell thereof / and had anoynted and sanctified y<sup>e</sup> altar also and all the vessels thereof: then the prynces of Israel heedes ouer the houses of their fathers which were the lordes of the tribes that stode & numbred / offered & broughte their giftes before the Lord sixe covered charrettes and. xij. oxen: two and two a charret and an ox euery man / and they broughte them before the habitation.

Here of ye see that Aaron / wher he list vpp his hande and blessed the people / was not dumme as oure bisshoppes be.

And the Lorde spake vnto Moses saynge take it of them and let them beto dorthe seruyce of y tabernacle of witnesse / and geue them vnto the leuites / every man accordynge vnto his office And Moses toke the charrettes ad the oxen / & gaue them vnto the leuites: ij. charrettes and. iij. oxen he gaue vnto the sonnes of Gerson accordynge vnto their office. And iij. charrettes and cygh oxen he gaue vnto y sonnes of Merari accordynge vnto their offices / vnder the handes of Ithamar the sonne of Aaron the preast. But vnto the sonnes of Cabath he gaue none / for the office that perteyned to them was holy / & therfore they must bere vppon shulders.

And the princes offered vnto the dedycatyng of the alter in the daye y it was anoynted / and brought their gyses before the alter And the Lorde sayde vnto Moses: let the princes brynger their offerynges / euery daye one paynce / vnto the dedycatyng of the alter.

He that offered his offeryng y first daye / was Nahesson the sonne of Aminadab of the tribye of Iuda. And his offeryng was: a syluer charger / of an hundred and. xxx. sicles weyght: and a syluer boule of. lxx. sicles of the holy sicle / both of them full of syne whete flour myngled with oyle for a meat offeryng: & a spone of. x. sicles of golde full of cens: & an oxe / a ram and a lambe of a yere olde for burnt offerynges / and an he goote for a syn offeryng

ge: and for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde, and this was the giste of Nahesson the sonne of Aminadab.

The seconde daye / dyd Nathaneel offer / y sonne of Zuar / capayne ouer Ysachar. And his offeryng which he broughte was: a syluer charger of an hundred and. xxx. sicles weyght: and a syluern boule of. lxx. sicles / of y holy sicle: and a golden spone of. x. sicles full of cens: and an oxe / a ram and a lambe of a yere olde for burnt offerynges: ad for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was y offeryng of Nathaneel the sonne of Zuar.

The thyrde daye / Eliab the sonne of Zelon the chiefe amonge the children of Zabulon / brought his offeryng. And his offeryng was: a syluer charger of an hundred and. xxx. sicles weyght: and a siluern boule of. lxx. sicles of the holy sicle / & both full of syne flour myngled with oyle for a meat offeryng: and a golden spone of. x. sicles full of cens: and an oxe and a ram and a lambe of a yere olde for burnt offerynges / and an he goote for a syn offeryng: and for pease offerynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeryng of Eliab the sonne of Zelon.

The fourth daye / Elizur the sonne of Seur / chiefe lorde amonge the children of Rue

ben/broughte his offeringe. And his gifte was: a syluer charger of an hundred and. xxx. sicles weyghte/and a syluern boule of. lxx. sicles of the holy sicle/ & both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles full of cens: and an ore/a ram & a lambe of a yere olde for burnn offerynges/and an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeringe of Elizur the sonne of Sedeur.

The fyfth daye/Selumiel y sonne of Zuzri Sadai/chefe lorde amonge the children of Simeon/offered. whose gifte was: a syluer charger of an hundred & xxx. sicles weyghte: and a syluer boule of. lxx. sicles of the holy sicle: ad both full of fyne flour myngled with oyle for a meatofferynge: & a golden spone of x. sicles full of cens. And an ore/a ram ad a labe of a yere olde for burntofferynges/ad an he goote for a synofferynge: & for peaseofferynges. ij. oxen. v. rammes. v. he gootes ad. v. lambes of a yere olde. And this was the offeringe of Selumiel the sonne of Zuzri Sadai.

The sixte daye/Elhasaph y sonne of Desguel the chefe lorde amonge the children of Gad/offered. whose gifte was: a syluer charger of an hundred and. xxx. sicles weyghte: and a syluern boule of. lxx. sicles of the holy

sicle: & both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles full of cens. And an ore/a ram ad a lambe of a yere olde for burntofferynges/ & an he goote for a synofferynge: And for peaseofferynges. ij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeringe of Elhasaph the sonne of Desguel.

The senenth daye/Elisama the sonne of Amud/y chefe lorde of y children of Ephraim/offered. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyghte: ad a syluern boule of. lxx. sicles of the holy sicle: ad both full of fyne flour myngled with oyle for a meatofferynge: and a golden spone of. x. sicles/full of cens. And an ore/a ram and a lambe of a yere olde for burntofferynges / ad an he goote for a synofferynge: and for peaseofferynges. ij. oxen. v. rammes. v. he gootes & v. lambes of a yere olde. And this was y offeringe of Elisama the sonne of Amud.

The viii. daye/offered Gamaliel the sonne of Pedazur/the chefe lorde of the children of Manasse. And his gifte was: a syluern charger of an hundred and. xxx. sicles weyghte: and a syluern boule of. lxx. sicles of the holy sicle: ad both full of fyne flour myngled with oyle for a meatofferynge: & a golden spone of. x. sicles/full of cens. And an ore/a ram

and a lambe of a yere olde for burntofferyn-  
ges; and an he goote for a synofferynge: and  
for peaceofferynge. ij. oxen. v. rammes/ syue  
he gootes and syue lābes of a yere olde. And  
this was the offerynge of Gamaliel the son  
ne of Peda zur.

The. ix. daye/ Abidan y sonne of Gedeoni  
y cheselord amōge y childern of Ben Zamin  
offered. And his giste was: a syluern char-  
ger of an hundred and. xxx. sicles weyght:  
a syluern boule of. lxx. sicles of the holy sicle/  
and both full of fyne floure myngled with oyle  
for a meatofferynge: and a golden spone of  
x. sicles/ full of cens. and an ore/ a ram and a  
lambe of one yere olde for burntofferynge: and  
an he goote for a synofferynge: and for peace-  
offerynge. ij. oxen. v. rammes. v. he gootes &  
v. lambes of one yere olde. And this was the  
offerynge of Abidan the sonne of Gedeoni.

The. x. daye/ Abieser the sonne of Ammi  
Sadai/ cheselorde amōge y childern of Dan  
offered. And his giste was: a syluern char-  
ger of an hundred and. xxx. sicles weyght:  
a syluern boule of tenentye sicles of the hol-  
ly sicle: and both full of fyne floure myngled  
with oyle for a meatofferynge: and a golden  
spone of. x. sicles full of cens: and an ore/ a rā  
and a lambe of a yere olde for burntofferyn-  
ges: and an he goote for a synofferynge: and  
for peaceofferynge. ij. oxen. v. rammes/ syue  
he gootes and syue lābes of a yere olde. And

this was the offerynge of Abieser the sonne of  
Ammi Sadai.

The. xi. daye/ Pagiell the sonne of Othrian  
the cheselorde amonge the childern of Asser  
offered: And his giste was: a syluern char-  
ger of an hundred and. xxx. sicles weyght:  
a syluern boule of. lxx. sicles of the holy sicle  
and both full of fyne floure myngled with  
oyle for a meatofferynge: and a golden spone  
of. x. sicles/ full of cens. And an ore/ a ram  
and a lambe of one yere olde for burntofferin-  
ge: and an he goote for a synneofferynge: and  
for peaceofferynge: two oxen/ syue rammes  
v. he gootes and. v. lambes of one yere olde.  
And this was the offerynge of Pagiell y son-  
ne of Othrian.

The. xii. daye/ Abira the sonne of Enan/  
cheselorde amonge the childern of Ephraim  
offered. And his giste was: a syluern char-  
ger of an hundred and. xxx. sicles weyght:  
a syluern boule of. lxx. sicles of the holy sicle/  
both full of fyne floure myngled with oyle  
for a meatofferynge: and a golden spone of  
twentye sicles/ full of cens. And an ore/ a  
ram and a lambe of one yere olde for burntof-  
ferynge: and an he goote for a synneofferin-  
ge: and for peaceofferynge: two oxen. v. rā-  
mes. v. he gootes and. v. lambes of one yere  
olde. And this was the offerynge of Abira/  
the sonne of Enan.

Of this maner was the dedicacyon of the

alter/when it was anoynted: vnto the whiche was broughte of the prynces of Israel. xii. chargers of syluer. xij. syluern boules and. xij spones of golde: enery charger containynge an hundred and. xxx. syeles of syluer/ and enery boule. lxx. so that all the syluer of all the vessels/ was two thousande and. iiii. hundred syeles of the holy syele. And the. xii. golden spones which were full of cens/ contained ten syeles a pece of the holy syele: so that all the golde of the spones/ was an hundred and. xx. syeles.

All the oxen that were broughte for the burnt offrynges were. xii. and the rāmes. xij a the lābes. xij. of a yere olde a pece/ with the meate offrynges: with he gootes for synnes y: offrynges. And all the ore of the peacocke ferynges were. xxiij. the rammes. lx. the gootes. lx. and lāmbes of a yere olde a pece. lx. a this was the dedicacion of the alter / after y it was anoynted.

And when Moses was gone in to the tabernacle of witnessse to speke with hi/ he heard the voyce of one speakinge vnto him from of the mercyseate that was apon the arcke of witnessse: enen from betwene the two cherubyns he spake vnto him.

¶ The. viij. Chapter.  
ter.

**A**nd the Lorde spake vnto Moses sayng: speake vnto Aaron and saye vnto hym: when thou puttrest on the lampes se that they lighte all seven apon the forefront of the candellsticke. And Aaron dyd enen so/ and put the lampes apon the forefrē of the candellsticke / as the Lorde commaunded Moses/ and the worke of the candellsticke was of stiffe golde: both the shaft and the floures thereof. And accordinge vnto the vision whiche the Lorde had shewed Moses/ enen so he made the candellsticke.

And the Lorde spake vnto Moses sayng: get aker the leuites from amonge the children of Israel/ and clense them. And this doo vnto them when thou clensest them / sprinkle water of purifyenge apon them and make a rasure to runne alonge apon all the fleske of them/ and let them washe their clorthee / and then they shall be cleane. And let them take a bullocke and his meate offerynge / syne floure myngled with oyle: a another bullocke shalt thou take to be a synne offerynge.

Then bringe the leuites before the tabernacle of witnessse and gather the hēl multitude of the chyldern of Israel together. And bringe the leuites before the Lorde / and let the chyldern of Israel put their handes apon the leuites. And let Aaron heue the leuites before the LORD / for an heuē offe

rynge geuen of the childern of Israel/ ad the  
let them be appoynted to wayte apon the ser-  
uyce of the Lorde.

And let the leuites put their bandes vpo  
the heedes of the bolldokes / and then offer  
them: the one for a synneofferynge and the  
other for a burnt offerynge vnto the Lorde/  
to make an attonement for the leuites. And  
make the leuites stonde before Aaron & his  
sonnes / and hene them to be a heneofferyn-  
ge vnto the Lorde. And thou shalt separate  
the leuites / from amonge the childern of Is-  
rael / that they be myne: and after that let them  
goe and do the seruice of the tabernacle of wit-  
nesse. Cense them and waue them / for they  
are geuen vnto me from amonge the childre  
of Israel: for I haue taken them vnto me for  
all y<sup>e</sup> firstborne that opē any matrice amōge  
the childern of Israel.

For all the firstborne among the childern  
of Israel are myne both man and beest: becau-  
se the same tyme that I smote the firstborne  
in the lande of Egypte / I sanctifyed them for  
my selfe: and I haue taken the Leuites for  
all the firstborne amonge the childern of Is-  
rael / and haue geuen them vnto Aaron and  
his sonnes from amonge the childern of Is-  
rael / to doo the seruice of the childern of Is-  
rael in the tabernacle of witnesse and to ma-  
ke an attonement for the childern of Israel /  
that there be no plage amonge the childern

of Israel / yf they come nye vnto the sanc-  
tuary.

And Moses and Aaron and all the con-  
gregation of the childern of Israel dyd vns  
to the leuites acordynge vnto all that y<sup>e</sup> Lor-  
de commaunded Moses. And the leuites  
purified them selues / and washed their clos-  
thes. And Aaron waueed them before y<sup>e</sup> Lor-  
de / and made an attonement for them to clen-  
se them. And after that they went into doo  
their seruice in the tabernacle of witnesse/  
before Aaron and his sonnes. And acordin-  
ge as the Lorde had commaunded Moses  
as concernyng the leuites / euen so they dyd  
vnto them.

And the Lorde spake vnto Moses sayen-  
ge: this shalbe the maner of the leuites: from  
xxv. yere vppward they shall goe in to way-  
te vppon the seruice in the tabernacle of wit-  
nesse / and at fyfye they shall cease waytyn-  
ge apon the seruice thereof / and shall labou-  
re no moare: but shall minstre vnto their bre-  
theren in the tabernacle of witnesse / and they  
re wayte / but shall doo no moare seruice.  
And se that thou doo after this maner vnto  
the leuites in their waytynge tymes.

**A**nd the Lorde spake vnto Moses in the wilderness of Sinai in the first moneth of the seconde yere/ after they were come out of the londe of Egypte sayeng: let y<sup>e</sup> children of Israel offer Pasceouer in his season: when the. xiiij. daye of this moneth at euen they shall fepe it in his season/ accordynge to all the ordinances & maners thereof. And Moses bade the children of Israel that they shulde offer Pasceouer/ & they offered Pasceouer the. xiiij. daye of the first moneth at euen in the wilderness of Sinai: and dyd accordynge to all that the Lorde commaunded Moses.

And it chaunced that certayne men whyche were defyled with a deed corse that they myghte not offer Pasceouer the same daye/ came before Moses and Aaron the same daye/ and sayde: we are defyled apou a deed corse/ wherfore are we kepte backe that we maye not offer an offerynge vnto the Lorde in the due season/ amonge the children of Israel? And Moses sayde vnto them: tary/ that I maye heare what the Lorde will<sup>e</sup> commaund you. And the Lord spake vnto Moses sayenge: speake vnto the children of Israel/ and saye. If any man amonge you or youre children after you be vncleane by the reason of a corse or is in the waye ferre of/ then let hym offer Pasceouer vnto y<sup>e</sup> Lorde: the. xiiij.

daye of the seconde moneth at euen / and eate it with swete bred and soure herbes / And let them leaue none of it vnto the mornynge nor breake any boone of it. And accordynge to all the ordinance of the Pasceouer let them offer it.

But yf a man be cleane and not let in a iurney/ and yet was negligent to offer Pasceouer/ the same soule shall perishe from his people/ because he brought not an offerynge vnto the Lorde in his due season: and he shall bere his synne. And when a straunger dwelleth amonge you and will offer Pasceouer vnto the Lorde/ accordynge to the ordinance of Pasceouer and maner thereof shall he offer it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.

And the same daye that the habitaci<sup>3</sup> was reered vpp / a cloude covered it an hye apou the tabernacle of witnesse: and at euen there was apou the habitacyon / as it were the symilitude of fyre vntyll the mornynge. And so it was alwaye / that the cloude covered it by daye / and the symilitude of fyre by nyghte. And when the cloude was taken vpp from of the tabernacle / then the children of Israel iurneyed: and wherethe cloude abode therethe children of Israel pitched their tentes. At the mouth of the Lorde the children of Israel iurneyed / and at the mouth of



the Lord they pitched. And as longe as the cloude abode apou the habitacion / they laye styll / and when the cloude taryed still apou the habitacion longe tyme / the childern of Israel wayted apou the Lorde and iurneyed not.

Yf it chaunched that the cloude abode any space of tyme apou the habitacion / then they kepte their tentes at the mouth of the Lorde: and they iurneyed also at the commaundement of the Lorde. And yf it happened that the cloude was apou the habitacion from esuen vnto mornynge and was taken vpp in y mornynge / then they iurneyed. Whether it was by daye or by nyght that y cloude was taken vpp / they iurneyed. But when y cloude taryed two dayes or a moneth or a longe season apou the habitacion / as longe as it taried thereon / the childern of Israel kepte their tentes and iurneyed not. And as soone as the cloude was taken vpp they iurneyed. At the mouth of the Lorde they rested / and at the commaundement of the Lorde they iurneyed. And thus they kepte the wayte of the Lorde / at the commaundement of the Lorde by the hande of Moses.

¶ The .x. Chapter.

**A**nd the Lorde spake vnto Moses sayenge: Make the two trompettes of hard syluer / that thou mayst vse the to call the congregacion together / and when

the hoste shall iurney. when they blowe with them / all the multitude shall resort to the / vnto the dore of the tabernacle of witness. Yf but one trumpet blowe only / then the princes which are hee dede ouer the thousandes of Israel shall come vnto the. And when yettrome the first tyme / the hostes that lye on the east partes shall goo forward. And when ye trome the seconde tyme / then the hostes that lye on y south syde shall take their iurney: for they shall trome when they take their iurneyes. And in gatherynge the congregacion together / ye shall blowe and not trome. And the sonnes of Aaron the prestes shall blowe the trompettes and shall haue them and it shalbe alawe vnto you for euer & amonge youre childern after you.

And when ye shall goo to warre in your relonde agens your enemies that vex you / ye shall trome with the trompettes and ye shalbe remembred before the Lorde youre God and saued from your enemies. Also when ye be merry in youre fest dayes and in the first dayes of youre monethes / ye shall blowe the trompettes ouer youre burnt sacrifices and peace offeringes / that it may be a remembraunce of you before youre God. I am the lord youre God.

And it came to passe the .xx. daye of the seconde moneth in y seconde yere / that the cloude was take vpp from of the habitacion of

¶ See oure belles we re fett.

witnesse. And the childern of Israel toke their iurney out of the deserte of Sinai/ and the cloude rested in y<sup>e</sup> wilderness of Parā. And y<sup>e</sup> first toke their iurney at the mouth of the Lorde/by the honde of Moses: euen the standerte of y<sup>e</sup> hoste of Iuda remoued first with their armies/whose capayne was Nahasson y<sup>e</sup> sonne of Aminadab. And ouer the hoste of y<sup>e</sup> trybe of the childern of Isachar/was Nathanael the sonne of Zuar. And ouer the hoste of y<sup>e</sup> trybe of the childern of Zabulon/was Eliab the sonne of Helon. And the habitacon was taken doune: and the sonnes of Gerson and Merari went forth bearynge the habitacon

Then the standert of the hoste of Ruben went forth with their armies/whose capayne was Elizur the sonne of Sedeur. And ouer the hoste of the trybe of y<sup>e</sup> childern of Simeon/was Schumiell the sonne of Seguel. Then the Caharhites went forward and bare the holy thynges/and the other dyd set vp the habitacon agens<sup>t</sup> they came.

Then the standert of the hoste of the childern of Ephraim went forth with their armies/whose capayne was Elisama the sonne of Amud. And ouer the hoste of the trybe of the sonnes of Manasse/was Samaleel the sonne of Pedazur. And ouer the hoste of the trybe of the sonnes of Ben Jamin/was Abi

Dan the sonne of Gedeoni.

And hymmost of all the hoste came the standert of the hoste of the childern of Dan with their armies: whose capayne was/ Abiezar the sonne of Ammi Sadai. And ouer the hoste of the trybe of the childern of Asser/was Pagiel the sonne of Ochran. And ouer the hoste of the trybe of the childern of Naphtali/was Abira the sonne of Enan / of this manner were the iurneyes of the childern of Israel/with their armies when they remoued.

And Moses sayde vnto Hobab the sonne of Raguel the Madianyte/ Moses father lawe: we goo vnto the place of which the Lorde sayde I will geue it you. Goo with us and we will doo the good/for the Lorde hath promysed goode vnto Israel. And he sayde vnto him: I will not: but will goe to myne awne londe and to my kynred. And Moses sayde oh nay/leave us not/for thou knowest where is best for us to pitch in the wilderness: and thou shalt be oure eyes And yf thou gooe with us/loke what goodnesse the Lorde sheweth apon us/the same we will shewe apon the

And they departed from the mount of the Lorde. iij. dayes iurney/ and the areste of the testament of the Lorde went before

them in the.iii. dayes iurney to serche out a resting place for them. And the cloude of the Lorde was ouer them by daye / when they went out of the tentes.

And when the arcke went forth / Moses sayde Ryse vp Lorde and lat thine enemies be scattered / and let them that hate the flee before the. And when the arcke rested / he sayde returne Lorde / vnto the many thousandes of Ysrael.

The. xi. Chapter.

**A**nd the people waxed vnpatient / vnd it displeased the eares of the Lorde. And when the Lorde herde it he was wroth / and the fyre of the Lorde burnt among them and consumed the vnder most of the hoste. And the people cried vnto Moses / a he made intercession vnto the Lorde and the fyre quenched. And they called y name of the place Tabera because the fyre of the Lorde burnt among them.

And the rascall people that was amonge them fell a lustyng / And the children of Ysrael also went to and wepte and sayde: who shall geue us flesh to eate: we remembre the fish which we shulde eate in Egipte for nounght / and of the Cucumbers and melons / lekes / onyons and garlike. But now oure soules ar dried a waye / for oure eyes loke on nothyng els / saue upon Manna.

The Manna was as it had bene coriander

der seed / and to see to lyke Bedellion. And y people went aboute and gathered it / a groud it in milles or bett it in morters and boke it in pannes and made cakes of it. And the tast of it was like vnto the tast of an oyle cake And when the dewe fell aboute y hoste in the nyght / the Manna fell therewith.

And when Moses herde the people wepe in their householdes euery man in the dore of his tent / then the wrath of the Lorde waxed whote exceedingly: and it grieved Moses also. And Moses sayde vnto the Lorde: wherfore dealest thou so cruelly with thi seruante: wherfore doo I not fynde fauoure in thi syght / seyngeth that thou punest the weyght of this people apon me: haue I conceyued all this people / or haue I begot them / that thou shuldest saye vnto me / carie them in thi bosom (as a nurse beareth the suckyng childe) vnto the lande which thou swarest vnto their fathers: where shulde I haue flesh to geue vnto all this people: for they wepe vnto me sayenge: geue us flesh: hat we maye eate. I am not able to bere all this people alone / for it is to heuy for me. Wherfore yf thou deale thus with me / kill me / I praye the / yf I haue founde fauoure in thi syght and let me not see my wretchednesse.

And the Lorde sayde vnto Moses: gather vnto me. lxx. of the elders of Ysrael / which thou knowest that they are the elders of y people

ple and officers ouer them/and brynge them vnto the tabernacle of witnessse / and let them stonde there with the. And I wyll come doune and talke with the there/and take of y<sup>e</sup> spire which is apou the and put apou them/ ad they shall bere with the in the burthen of the people/and so shalt thou not beare alone.

And saye vnto y<sup>e</sup> people: halowe youre selues agenst to morow/that ye maye cate flesh for ye haue rehyned in the cares of the Lorde saynge: who shall geue vs flesh to cate/for we were happie when we were in Egypte: therfore the Lorde will geue you flesh/and ye shall cate: Ye shall not cate one daye only ether.ij. or. v. dayes/ ether. x. or. xx. dayes: but euen a moneth longe/ ad vntill it come out at the noses of you/that ye be ready to perbrake: because that ye haue cast y<sup>e</sup> Lorde a syde which is amonge you / and haue wepte before him saynge: why came we out of Egypte.

And Moses sayde: sixe hundred thousande foremen are there of the people / amonge which I am. And thou hast sayde: I will geue them flesh and they shall cate a moneth longe. Shall the oxe ad the oren be slayne for them to fynde them/ether shall all the fische of the see be gathered together to serue them? And the Lorde sayde vnto Moses: is the lordes hande waxed shorte? Thou shalt see whye

ther my worde shall come to passe vnto the or not.

And moyses went out and tolde the people the sayenge of the Lorde / and gathered the lxx. elders of the people/and sent them rounde aboute the tabernacle. And the Lorde came doune in a cloude and spake vnto him/ ad toke of the spire that was apou him / ad put it apou the lxx. elders. And as the spire rested apou them/they prophesied and did noughe els. But there remayned. ij. of y<sup>e</sup> me in the hoste: the one called Eldad/ ad the other Medad. And the spire rested apou them for they were of them that were written/ but they were not out vnto the tabernacle: and they prophesied in the hoste.

And there ran a youngeman & tolde Moyses and sayde: Eldad ad Medad do prophesie in the hoste. And Josua the sonne of Nun the seruaunte of Moyses which he had chosen out/ answered and sayde: master Moyses/ forbide them. And Moyses sayde vnto him: enuyest thou for my sake? wolde God that all the Lordes people coude prophesie/ and that the Lorde wolde put his spire apou them. And then both Moyses and the elders of Israel/ gathered them in to the hoste.

And there went forth a wynde fro y<sup>e</sup> lordes and brought quayles from the see and let

The pope wold that none of the lordes people coude prophesie at that tyme had his spire.

them fall aboute the hofte/euen a dayes iourney rounde aboute on euery syde of the hofte/and .ij. cubites hye apou the erth. And the people stode vpp all that nyghte and on the morrowe/ād gathered quayles. And herbar gathered the lest/gathered .x. homers full. And they fylled them rounde aboute the hofte

And whyle the flesh was yet betwene their teeth/yer it was chewed vpp/the wrath of the Lorde waxed whore apou the people/and the Lorde slew of the people an exceedinge myghtrie slaughter. And they called the name of the place/the granes of lust: because they buried the people that lusted there.

And the people toke their iourney from the granes of lust vnto hazeroth/and bode at hazeroth.

¶ The .xij. Chapter.

**A**nd Mir Jam and Aaron spake agens Moses/ because of his wife of inde which he had taken: for he had taken to wyfe one of India. And they sayed: doth y Lorde speake olythorow Moses? doth he not speake also by us? And the Lorde herde it. But Moses was a very meke man aboue all the men of the erthe. And y Lorde spake attence vnto Moses vnto Aaron & Mir Jam: come out ye .iij. vnto the tabernacle of witnesse: and they came out all thre.

And the Lorde came doune in the piler of the cloude and stode in the dore of the tabernacle

and called Aaron ād Mir Jam. And they went out both of them. And he sayede heare my wordes. Yf there be a prophet of the Lordes amonge you / I will shewe my selfe vnto him in a vision and will speake vnto him in a dreame: But my seruaunte Moses is not so/which is saythfull in all myne housse. Vnto him I speake mouth to mouth and he seeth the syghte and the facyon of the Lorde/ād nott herow rydels. Wherefore the were ye not afrayed to speake agens my seruaunte Moses?

And the Lorde was angrie with them and went his waye/and the cloude departed from of the tabernacle. And beholde / Mir Jam was become leprous/as it were snowe And when Aaron looked apou Mir Jam and sawe that she was leprous/he sayed vnto Moses: Oh I beseeche the my lorde/put not the synne apou vs which we haue folishly comynitted and synned. Oh/let her not be as one that came deed oute of his mothers wombe: for halfe hyr fleshe is eaten awaye.

And Moses cryed vnto the Lorde sayenge: Oh god/heale her. And the Lorde sayed vnto Moses: Yf hir father had spitte in hyr face/sholde she not be ashamed. vij. dayes? let her be shut out of the hofte. vij. dayes/ & after that let her be receyued in agayne. And Mir Jam was shett out of the hofte. vij. dayes: ād the people remoued not/till she was

broughte in a gayne. And afterwarde they remoued from Bazeroth/and pitched in y wilderness of Pharan.

The. xiiij. Chapter.

**A**nd the Lorde spake vnto Moyses helonde of Canaan/whiche I geue vnto the childern of Israel: of enery trybe of their fathers a man and let them all be souches as are iudges amonge them. And Moyses at the commaundement of the Lorde sent forth out of the wilderness of Pharan: soche men as were all heedes amonge the childern of Israel/whose names are these.

In the trybe of Ruben/Sammua y sonne of Zacur: In the trybe of Symeon/Saphar the sonne of Boni. In the trybe of Iuda Caleph the sonne of Iephune. In the trybe of Isachar/Izeal the sonne of Ioseph. In the trybe of Ephraim/Bosca the sonne of Nun. In the trybe of Ben Iamin/Palti the sonne of Raphu. In the trybe of Zabulon/Gadiel the sonne of Sodi. In the trybe of Ioseph: In the trybe of Manasse/Gaddi the sonne of Sufi. In the trybe of Dan/Amiel the sonne of Gemali. In the trybe of Asser/Sehur the sonne of Micheel. In the trybe of Nephthali/Nahebi the sonne of Vaphsi. In the trybe of Gad/Guel the sonne of Machi. These are the names of the men whiche Moyses sent to

spie out the londe. And Moyses called the name of Bosca the sonne of Nun/Josua.

And Moyses sent them forth to spie out the lande of Canaan/and sayed vnto them: get you southwarde and goe vpp in to the hye contrie/and see the londe what maner thyng it is ad the people that dwelleth therein: whether they be stronge or weake/ether fewe or many/and what the londe is that they dwell in whether it be good or bad/and what maner of cities they dwell in: whether they dwell in tentes or walled townes/ad what maner of londe it is: whether it be fatt or leane/a whether there be trees therein or not. And be of a good corage/and bringe of the frutes of the londe. And it was aboute the tyme that grapes are first ripe.

And they went vp and serched out the lande from the wilderness of Sin vnto Rehob as men gooto Hemath/and they ascended vnto the south and came vnto Hebron/where Abimelech was and Sefar and Thalmay the sonnes of Enache. Hebron was built vij. yere before Ioan in Egypte. And they came vnto the ryuer of Escol and they cutt doune there a braunch with one clouster of grapes a bare it apd a staffe betwene twayne/a also of the pomgranates a of the fygges of the place. The ryuer was called Escol/because of the clouster of grapes whiche the childern of Israel cutt doune there.

And they turned backe agayne from serching the londe/at .xl. dayes ende. And they went and cameto Moses and Aaron & vnto all the multitude of the childern of Israel/vnto the wilderness of Pharan: euen vnto Cadès / and brought them worde and also vnto all the congregacion/and shewed them the fruite of the lande. And they tolde him sayinge we came vnto the londe wether thou sendest vs/ & surely it is a lode that floweth with milke & honye & here is of the fruite of it. Neuerthelesse the people be stronge y dwell in the londe/ and the cities are walled and exceedinge greate/ and moreover/ we sawe the childre of Enack there. The amaleckes dwell in the south cuntrye/ and the Gerhites/ Jebusites and the Amorites dwell in the mountaynes/ and the Cananites dwell by the see ad alonge by the coste of Iordayne.

And Caleb styll'd the murmure of the people agens't Moses sayenge: let vs goo vp and conquere it/ for we be able to overcome it. But the ment that went vpp with him/ sayde: We be not able to goo vpp agens't the people / for they are stronger then we: And they broughte vpp an euill reporte of the londe which they had serched/ vnto the childern of Israel sayenge. The londe which we haue gone thoroowe to serche it out/ is a londe that eateth vpp the inhabitants thereof/ and the people that we sawe in it are men of stature.

And there we sawe also geantes/ the childre of Enack which are of the graittes. And we semed in oure sight as it were greshoppers and so we dyd in their sighte.

The xiiii. Chapter.

**A**nd all the multitude cryed out/ & the people wepte thoroowe out that nyght/ & all the childern of Israel murmured agens't Moses & Aaron. And the hole congregacion sayed vnto them: wolde god that we had dyed in the lond of Egypte/ ether we wolde that we had dyed in thy wilderness. Wherefore hath the Lorde brought vs vnto this londe to fall' apou the swerde/ that both oure wyues/ & also oure childre shulde be a praye: is it not better that we resurne vnto Egypte agayne? And they sayde one to another: let vs make a captayne and returne vnto Egypte agayne.

And Moses & Aaron fell' on their faces before all the congregacion of the multitude of the childern of Israel. And Josua the sonne of Nun/ and Caleb the sonne of Iephunne which were of them that serched the londe rent their clothes and spake vnto all the companye of the childern of Israel saynge: The londe which we walked thoroowe to serche it/ is a ver. good lande. Yf the Lorde haue lust to vs/ he will bringe vs in to this londe & geue it vs/ which is a lond y floweth with mylke & hony. But in any wise rebell not agens't

the Lorde/Moreouer feare ye nott the people of the londe/for they are but bried for vs. The ir shyldes is departed from them/a the Lorde is with vs: feare them nott herfore.

And all the whole multitude bade stone them with stones. But the glorie of the Lorde appered in the tabernacle of witness/vnto all the children of Israel. And the Lorde sayed vnto Moses: How longe st all thy o people rayle apon me/and how longe will it be yert they beleue me/for all my signes whiche I haue shewed amonge them? I will smyte them with the pestilence & destroy the/and will make of the a greater nacion and a mightier then they.

The Pope wolde not so haue prayed if thei had bene aboute to stone him.

And Moses sayed vnto the Lorde: then the Egipcians shall heare it/for thou broughest this people with thy mightie from amonge them. And it will be tolde to the inhabers of this lande also/for they haue herd likewise/that thou the Lorde art amonge this people/and y thou art sene face to face/a y thy cloude stondeth ouer them & that thou goest before them by daye tyme in a piler of a cloude/a in a piler of fyre by nyght. Yf thou staile till all this people as they were but one man then the nations which haue herd the fame of the/will speake sayenge: because y Lorde was not able to bringe in this people in to the londe which he swore vnto them/therfore he slew them in the wilderness.

So now las the power of my Lord be greate/acordynge as thou hast spoken sayenge: the Lorde is longe yer he be angrie/and full of merrey/and suffereth synne and trespase/and leaueth noman innocent/and visiteth the vnyghtuousnesse of the fathers vppon y children/euen vpo y thirde & fourth generation. be merreyfull I beseeche y therfore/vnto y synne of this people acordinge vnto thy greate merrey/a acordinge as thou hast forgiuen this people from Egypte euen vnto this place.

And the Lorde sayed: I haue forgene it/acordynge to thy request. But as trulye as I lyue/all the erth shalbe fylled with my glorye. For of all those men whiche haue sene my glorye & my miracles which I dyd in Egypte & in y wilderness/ & yet haue tempted me now this. x. tymes & haue nott herkened vnto my voyce/there shall not one of the lond whiche I swaie vnto their fathers/ neither shall any of the that rayled apon me/see it. But my seruaunt Caleb. because there is another maner sprite with hi/ because he hath folowed me vnto the vtmost: him I will bunge in to the lond which he hath walkted in/ & his seed shall conquer it/ & also the Amalechites & Cananites which dwell in the lowe countries. Temorowe turne you and gete you in to the wilderness: euen the waye towards the red see.



And the Lorde spake vnto Moses ad Aaron sayenge: how longe shall this euell multitude murmure agens<sup>t</sup> me? I haue herde þ murmurynge of þ children of Ysrael w<sup>h</sup> che they murmure agens<sup>t</sup> me. Tell them/þ the Lorde sayeth. As truly as I lyue/I wil do vnto you euell as ye haue spoken in myne eares. Your carcaffes shall lye in this wilderness/nether shall any of these numbers which were numbred from. xx. yere & aboue of you which haue murmured agens<sup>t</sup> me come into the londe ouer which I lifted myne hand to make you dwell therein/saue Caleb the sonne of Iephune / and Josua the sonne of Nun.

And youre children which ye sayed shuld be a praye/the I will bringe in/a they shall knowe the londe which ye haue refused/and youre carcaffes shall lye in this wilderness And youre children shall wādre in this wilderness. xl. yeres & suffre for youre whoredome vntill your carcaffes be wasted in the wilderness/after the numb<sup>r</sup>: of the dayes in which ye serched out þ londe. xl. dayes/a euery daye a yere: so that they shall bere your vnrigh<sup>t</sup>eousnes. xl. yere/a ye shall fele my vengeance I the Lorde haue sayed þ I will do it vnto all this euell congregacion þ are gathered together agens<sup>t</sup> me: euen in this wilderness ye shalbe consumed / and here ye shall dye.

And the men which Moses sent to serche the londe/and which (when they came agaysne) made all the peopple to murmure agens<sup>t</sup> it in that they broughte vpp a slaunder apen þ londe: dyed for their byynge vpp that euell slaunder apen it/and were plag<sup>d</sup> before the Lorde. But Josua the sonne of Nun and Caleb the sonne of Iephune which were of þ me that went to serche the londe/lyued still. And Moses tolde these sayenges vnto all the children of Ysrael / and the people toke great sorowe.

And they rose vpperlee in the mornynge & gat<sup>t</sup> them vpp in to the toppe of the mountayne sayenge: lo we be here/ad will goo vpp in to the place of which the Lorde sayed / for we haue synned. And Moses sayed: wherfore will ye goo on this maner beyonde the word of the Lorde: it will not come well to passe goo not vpp for the Lorde is not amonge you that ye be not slayne before youre enemies. For the Amalechites and the Cananites are there before you/a ye will fall apen the sword: because ye are turned a waye from þ Lorde/and therefore the Lorde will not be with you.

But they were blynded to goo vpp in to þ hilltoppe: Neuer the lather/the arke of the testament of the Lorde and Moses departed not out of the hoste. Then the Amalechites ad the Cananites which dwell in that hill/ came

Blinde reas  
s which yers  
while wolde  
not let them  
belene in  
Gods word  
de/ teacheth  
them now to  
trust in their  
awne word  
fes.

rv. Chapter.  
doun and smote them and hewed the: euen  
vnto Bozma.

¶ The. xv. Chapter.

**A**nd the Lorde spake vnto Moses saye  
ge: speake vnto the childeyn of Israel &  
saye vnto them: when ye be come into y  
londe of youre habitation which I geue vnto  
you/and will offre an offeringe apou the sye  
re vnto the Lorde/whether it be a burnt offer  
ryng or a speciall vowe or frewill offeringe  
or yf it be in youre principall festes to make a  
swete sauoure vnto the Lorde/of the oxen or  
of the floete.

Then/let him that offereth his offeringe  
vnto the Lorde/brynge also a meat offeringe  
of a tenth deale of floure myngled with the  
fourth parte of an hin of oyle/and the fourth  
parte of an hin of wyne for a drynt offeringe  
and offer with y burnt offeringe or any ether  
offeringe when it is a lambe. And vnto a rā  
thou shalt offer a meate offeringe of .iiij. tenth  
deales of floure/myngled with y thyrde parte  
of an hin of oyle/and to a drynt offeringe  
thou shalt offer the thyrde parte of an hin of  
wyne/to be a swete sauoure vnto the Lorde.

When thou offerist an ox or a burnt offer  
ryng or in any speciall vowe or peace offerin  
ge vnto the Lorde/then thou shalt brynge vn  
to an ox/a meat offeringe of .iiij. tenth deales

rv. Chapter. So. xxx.  
offloure myngled with halfe an hin of oyle.  
And thou shalt brynge for a drynt offeringe  
halfe an hin of wyne/that is an offeringe of  
a swete sauoure vnto the Lorde. This is the  
maner that shalbe done vnto one ox/one ram  
a lambe or a kyd. And accordyng to the num  
bre of soche offeringes/thou shalt increase y  
meate offeringes and the drynt offeringes

All that are of youre selues shall do these  
thinges after this maner / when he offereth  
an offeringe of swete sauoure vnto the Lorde  
And yf there be a straunger with you or be  
amonge you in youre generations/and will  
offer an offeringe of a swete sauoure vnto y  
Lorde: euen as ye do/so he shall doo. One or  
dynaunce shall serue both for you of the cons  
gregacion/and also for the straunger. And it  
shalbe an ordynaunce for euer amonge youre  
childern after you/that the straunger and ye  
shalbe lyke before the Lorde. One lawe and  
one maner shall serue both for you and for y  
straunger that dwelleth with you.

And the Lorde spake vnto Moses saye  
ge: speake vnto the childern of Israel & saye  
vnto them: When ye be come into the londe  
whether I will brynge you/then whē ye will  
eate of the bred of the londe / ye shall geue an  
hene offeringe vnto the Lorde. Ye shall geue  
a cake of the first of youre dome vnto an hene  
offeringe: as ye do the hene offeringe of the  
barne / euen so ye shall geue it.

Of the first of youre dowey must geue vnto the Lorde an heue offeringe/thorow out youre generacions.

If ye ouersee youre selues and obserue not all these commaundmētes which the Lorde hath spoken vnto Moses/a all that the Lorde hath commaunded you by y<sup>e</sup> hāde of Moses/from the first daye forward that the Lorde commaunded amonge youre generacion: when oughte is comynitted ignorantly before the eyes of the congregacion/then all the multitude shall offer a calfe for a burnt offeringe to be a sweete sauoure vnto the Lorde/a the meate offeringe and the drynke offeringe thereto/acordynge to the maner: and an he goote for a synofferynge. And the preast shall make an atonement for all the multitude of y<sup>e</sup> children of Israel/ad it shalbe forgiven the for it was ignorance. And they shall bynggetheir gistes vnto the offeringe of the Lorde/and their synofferynge before the Lorde for their ignorance. And it shalbe forgiven vnto all the multitude of the children of Israel/a vnto the straunger that dwelleth amonge you: for the ignorance peiteyneth vnto all the people.

If any one soule synnethorow ignorance he shall bynge a she goote of a yere olde for a synofferynge. And the preast shall make an atonement for the soule that synned ignorantly with the synofferynge before the

Lorde and reconfyle him/ and it shalbe forgiven him. And bothe thou that art borne one of the children of Israel and the straunger that dwelleth amonge you shall haue bothe onelawe/yf ye synnethorow ignorance.

And the soule that doth ought presumptuously/whether he be an Israelite or a strainger/the same hath despysed the Lorde. And that soule shalbe destroyed from amonge his people/because he hath despised the worde of the Lorde a hath broke his commaundmentes/y<sup>e</sup> soule therfore shall peryshe ad his synne shalbe upon him.

And whyle the children of Israel were in the wilderness/they founde a man gatherynge stickes vppon the Sabbath daye. And they founde him gatherynge stickes/broughte him vnto Moses and Aaron and vnto all y<sup>e</sup> congregacion: ad they put him in ward/ for it was not declared what shulde be done vnto him. And the Lorde sayed vnto Moses: y<sup>e</sup> man shall dye. let all the multitude stone him with stones without the hoste. And all y<sup>e</sup> multitude broughte him without the hoste ad stoned him with stones/and he dyed as the Lorde commaunded Moses.

And the Lorde spake vnto Moses sayenge: speake vnto the children of Israel and byd them/that they make them gardes upon the quarters of their garmentes thorow out the generacions/ad let them make the gardes

Gods sigs of ribandes of Jacynete And the garde shall  
nes were to be vnto you to loke apon it / that ye remembre  
put men in all the commaundmentes of the Lorde and  
remembrauns doo them: that ye seke not a waye after youre  
ee of his wor awne hertes and after youre awne eyes / for  
de / that they to goo a whooringe after them: but that ye re  
shuld not se membre and doo all my commaundmentes  
ke a waye to and be holy vnto your e God / for I am y Lor  
please God de youre God / which broughte you out of y  
after their a londe of Egypte / to be youre God. I am the  
rone imags Lorde God.  
nacion.

The. xvi. Chapter.

**A**nd Corah the sonne of Jezehar the  
sonne of Cabath the sonne of Lem: &  
Dathan & Abiram the sonne of Eli  
ab / and On the sonne of Peleth / the sonne of  
Kuben: stode vpp before Moses / with other  
of the childern of Israel. ii. hundred and fiftie  
tie / heedes of the congregacion / and counce  
lers / and men of fame / and they gathered the  
selues together agens Moses and Aaron &  
sayed vnto them: ye haue done ynough. for  
all the multitude are holy every one of them /  
and the Lorde is amonger them. Why therfo  
re heue ye youre selues vpp abouer the congre  
gacion of the Lorde.

When Moses herde it / he fell apon his  
face and spake vnto Corah and vnto all his  
companye sayenge: tomorow the Lorde will  
shewe who is his and who is holy / and will  
take them vnto him / and whom so euer he

hath chosen / he will cause to cometo him.  
This doo: take fyrepannes / thou Corah and  
all thi companye / and do fyre therein ad put  
ce the to before the Lorde tomorowe: And  
then whom soeuer the Lorde dooth chose / the  
same is holy. Ye make ynough to doo ye chil  
dern of Lem.

And Moses sayed vnto Corah: heare ye  
childern of leui / Semeth it but a small thyns  
ge vnto you / that y God of Israel hath sepa  
rated you frd the multitude of Israel to byns  
ge you to him / to doo the seruyce of the dwels  
lynge place of the Lorde / and to stonde before  
the people to minystr vnto them: he hath ras  
sen the to him and all thi brethren the sonnes  
of leui with the / and ye seke the office of y pres  
ast also. For which cause berth thou and all  
thi companye are gathered together agens  
the Lorde: for what is Aaron / that ye shulde  
murmure agens him.

And Moses sent to call Dathan ad Abi  
ram the sonnes of Eliab / and they answered:  
we will not come. Semeth it a small thynge  
vnto the that thou hast broughte us out of a  
londe that floweth with mylke and honye / to  
kyl us in y wilderness. But that thou shul  
dest reygne ouer us also? More ouer thou  
hast broughte us vnto no londe that floweth  
with mylke and honye / nether hast geuen us  
possessions of feldees or of vynes. Echer wilt  
thou putt out the eyes of these men? we will

not come.

And Moses waxed very angrye and sayed vnto the Lorde: Turne not vnto their offerynges. I haue not taken so moch as an assen from them / nether haue vexed any of them. Then Moses sayed vnto Corah: Berthou ad all thy companye before the Lorde: both thou / they and Aaron to morowe. And take euery man his censur and put cens in them / & come before the Lorde euery man with his censur: two hundred and systie censurs / and Aaron with his censur. And they toke euery man his censur and put fyre in them & layed cens thereon / and stode in the dore of the tabernacle of witnessse / and Moses & Aaron also. And Corah gathered all the congregacyon agenssthem vnto the dore of the tabernacle of witnessse.

And the glorie of the Lorde appered vnto all the congregacion. And the Lorde spake vnto Moses and Aaron sayenge: separate youre selues from this congregacion / that I maye consume them at once. And they fell apon their faces and sayed: O most myghtie God of the spirites of all fleshe / one mā hath synned / and wilt thou be wroth with all the multitude? And the Lorde spake vnto Moses sayenge: speake vnto the congregacion and saye: Gett you awaye from aboute the dwellynge of Corah / Dathan & Abiram.

And Moses rose vpp and went vnto Da-

than & Abira / & the elders of Israel folowed him. And he spake vnto the congregacyon sayenge: departe from the tentes of these vexed men and wyche nothynge of theres: lest ye peryshe in all there synnes. And they gathered them from the dwellynge of Corah / Dathan and Abiram / on euery syde. And Dathan and Abiram came out / & stode in y<sup>e</sup> dore of there tentes with their wyues / their sonnes and their childern.

And Moses sayed: Hereby ye shall knowe that the Lorde hath sent me to doo all these workes / and that I haue not done them of myne awne mynde: If these men dye the common deth of all men: or yf they be visted after the visitacion of all men / then the Lorde hath not sent me. But and yf the Lorde make a newe thinge / and the erth open hir mouth / and swalowe them and all that pertayne vnto them / so that they goo doune quicke into hell: then ye shall vnderstod / that these men haue rayled apon the Lorde.

And as soone as he had made an ende of speakynge all these wordes / the grounde cleue asunder that was vnder them / and y<sup>e</sup> erth opened hir mouthe and swalowed them and their housses and all the men that were with Corah and all their goodes. And they and all that pertayned vnto them / went doune alyue vnto hell / and the erthe closed apon them / and they perished from amonge the

xvi. Chapter.

congregacyon. And all Israel that were about them fledde at the crye of them. For they sayed: The erthe myghte happelye swalowe vs also. And there came oute a fyre from the Lorde and consumed the two hundred and fiftie men that offered cens.

And the Lorde spake vnto Moses sayenge: Speake vnto Eleazar the sonne of Aaron the preast and let him take vppe the censers oute of the burnynge and scatter the fyre here and there / for the censers of these synners are halowed in theyr deethes: and let them be beten into thynne places and fastened apon the altare. For they offered the before the Lorde / and therefore they are hollye and they shalbe a sygne vnto the childern of Israel.

And Eleazar the preast toke the brasen censers whiche they that were burnt had offered / and bet them and fastened them vppon the altare / to be a remembraunce vnto the childern of Israel / that no straunger whiche is not of the seed of Aaron / come nere to offer cens before the Lorde / that he be not made like vnto Corah and his companye: as the Lorde sayed vnto him by the hande of Moses.

And on the morowe all the multitude of the childern of Israel murmured agensie Moses and Aaron sayenge: ye haue kylled

xvi. Chapter.

fo. xxiiiij.

the people of the Lorde. And when the multitude was gathered agensie Moses and Aaron / they looked towarde the tabernacle of witnessse. And beholde / the cloude had covered it and the glorie of the Lorde appeared. And Moses and Aaron went before the tabernacle of witnessse. And the Lorde spake vnto Moses sayenge: Gett you from this congregacyon / that I maye consume them quickelye. And they fell apon theyr faces.

And Moses sayde vnto Aaron: take a censer and put fyre therein out of the alter / and poure on cens / and goo quickly vnto the congregacion and make an attonement for the. For there is wrath gone oute from the Lorde / and there is a plague begone. And Aaron toke as Moses commaunded him / and ran vnto the congregacion: and beholde / the plague was begone amonge the people / and he put on cens / and made an attonement for the people. And he stode betwene the deed / and them that were alyue / and the plague ceased. And the numbere of them that dyed in the plague / were. xiiij. thousande and seuen hundred: besyde them that dyed aboute the busynesse of Corah. And Aaron went agayne vnto Moses vnto the dore of the tabernacle of witnessse / and the plague ceased.

The. xvij. Chapter.

S. ij.

**A**nd the Lorde spake vnto Moses saying: speake vnto the children of Israel and take of them / for euery prynces pall house a rod / of their princes ouer the houses of their fathers: euen. xij. rodde: / and wryte euery mans name apon his rod. And wryte Aarons name apon the staffe of Levi: for euery heedman ouer the houses of their fathers sh all haue a rod. And put the in the tabernacle of witness where I will meete you. And his rod whom I chose / shall blossom: So I will make cease from me the grudgynges of the children of Israel which they grudge agens you.

And Moses spake vnto the children of Israel / and all the prynces gaue him for euery pryncce ouer their fathers houses / a rod: euen. xij rodde: / and the rod of Aaron was among the rodde. And Moses put the rodde before the Lorde in the tabernacle of witness. And on the morowe / Moses went in to the tabernacle: and beholde / the rod of Aaron of the house of Levi was budded & bare blosomes and almondes. And Moses broughte out all the staves from before the Lorde / vnto all the children of Israel / & they looked apon them / and toke euery man his staffe.

And the Lorde sayed vnto Moses: bringe Aarons rod agayne before the witness to be kepte for a token vnto the children of

Israhel / that their murmurynge maye cease from me / that they dye not. And Moses dyd as the Lorde commaunded him. And the children of Israel spake vnto Moses saying: beholde / we are destroyed and all come to nought: for whosoeuer cometh ny the dwelling of the Lord / dyeth. Shall we rather consume awaye?

## ¶ The. xviii. Chapter.

**A**nd the Lorde sayed vnto Aaron: Thou and thy sonnes and thy fathers house with the / shall beare the faute of that which is done amysse in the holy place. And thou and thy sonnes with the / shall beare the faute of that which is done amysse in youre priesthode. And thy brethren also y tribe of Levi / y tribe of thy father take with the / and let them be ioyned vnto the and minstre vnto the. And thou and thy sonnes with the shall minstre before the tabernacle of witness. And let them wayte apon the and apon all the tabernacle: only let them not come nye the holy vessels & the alter / that both they & ye also dye not. And let them be by the and wayte on the tabernacle of witness / and on all the seruyce of the tabernacle / and let no straunger come nye vnto you.

Wayte therefore apon the holy place and

apon the alter / y<sup>e</sup> there fall no moare wrath  
apon the childern of Israel: beholde / I haue  
taken youre brethern the leuites from amon  
ge childern of Israel / to be pourers / as gis  
tes genen vnto the Lorde to doo the seruyce  
of the tabernacle of witnesse. And se that  
both thou and thy sonnes with the take hez  
de vnto youre preastes office / in all thinges  
that pertaine vnto the alter and within the  
rayle. And se that ye serue / for I haue gene  
your preastes office vnto you for a gifte to  
do seruyce: & the stranger that cometh nye /  
shall dye.

And the Lorde spake vnto Aaron: behol  
de / I haue geuen the the kepyng of myne  
hencofferynges in all the halowed thyng  
ges of the childern of Israel. And vnto the  
I haue geuen them vnto anyntynge ad to  
thy sonnes: to be a dutye for euer. This shall  
be thyn of most holy sacrificys: All their  
giftes / thorow out all their meacofferynges  
synnecoffrynges and trespassc offrynges whi  
cher they bringe vnto me: They shall be most ho  
ly vnto the ad vnto thy sonnes. And ye shall  
eate it in the most holye place: all that are  
males shall eate of it: for it shall be holye vnto  
the.

And this shall be thyn: the hencofferyng  
ge of their giftes / tho: ow out all the waues  
offerynges of the childern of Israel / for I  
haue geuen them vnto the and thy sonnes /

and thy daughters with the / to be a dutye  
for euer: and all that are cleane in thy hous  
se / shall eate of it / all the fatt of the oyle / of  
the wyne and of the corne: their firstfrutes  
which they geue vnto the Lorde that haue  
I geuen vnto the. The firstfrutes of all  
that is in their londes which they bringe  
vnto the Lorde / shall be thyn: and all that  
are cleane in thyn housse / shall eate off it.

All dedicate thinges in Israel / shall be thi  
ne. All that breaketh the matrice of all flesch  
that men bringe vnto the Lorde / bothe of  
man and beest / shall be thyn. Neuerthelater  
the firstborne of man shall be redeemed / and  
the firstborne of vncleane beestes shall be res  
demed. And their redempcions shall be at a  
moneth elde / valowed at .v. syles of syluer /  
of the holy syde. A syde maketh twentye Ge  
ras. But the firstborne of oren / shepe & goos  
tes shall not be redeemed. For they are holy /  
and thou shalt sprinkle their bloud apon the  
alter / and shalt burne their fatt to be a sacrifi  
syce of a swete sauoure vnto the Lorde.

And the flesh of them shall be thyn / as the  
wane brest and all the right sholder is thyn  
ne. All the holy hencofferynges which the  
childern of Israel geue vnto y<sup>e</sup> Lorde / I ge  
ue the & thy sonnes & thy daughters with the  
to be a dutye for euer. And it shall be a salted  
couenaunte for euer / before the Lorde: vnto  
the and to thy seed with the.



And the Lorde spake vnto Aaron: thou shalt haue none inheritaunce in their lande/ nor parte amonge them. For I am thy parte and thy inheritaunce among the childern of Israel. And beholde I haue geuen the childern of Levi/ the tenth in Israel to enherite/ for the seruyce whiche they serue in the tabernacle of witnesse/ that the childre of Israel henceforth come not nye the tabernacle of witnesse/ and beare synne and dye. And the leuites shall do the seruyce in the tabernacle of witnesse and beare their synne/ and it shall be a lawe for euer vnto youre childern after you: But amonge the childern of Israel el they shall enheret none inheritaunce. For the tithes of the childern of Israel whiche they heve vnto the Lorde/ I haue geuen the Leuites to enheret. Wherefore I haue sayed vnto them: Amonge the childern off Israel ye shall enheret none inheritaunce.

Oures/will  
haue the  
landes & re-  
tes & kingdo-  
mes & emper-  
ries and all.

And the Lorde spake vnto Moses sayenge: speake vnto the leuites and saye vnto the: when ye take of the childern of Israel the tithes whiche I haue geuen you of them to youre inheritaunce / ye shall take an heue offeringe of that same for the Lorde: euen the tenth of that tithes. And it shall be referred vnto you for youre heue offeringe / euen as though ye gaue corne out of the barre or a full offeringe from the wyne presse,

And of this maner ye shall heue an heue offeringe vnto y Lorde/ of all youre tithes whiche ye receaue of the childern of Israel / & ye shall geue there of the Lordes heue offeringe vnto Aaron the preast. Of all youre giftes/ ye shall take out the Lordes heue offeringe: euen the fatt of all their halowed thynges.

And thou shalt saye vnto them: when ye haue take a waye the fatt of it from it/ it shall be counted vnto the leuites/ as y increase of corne and wyne. And ye shall cate it in all places both ye and youre householde/ for it is youre rewarde for youre seruyce in the tabernacle of witnesse. And ye shall beare no synne by y reason of it / when ye haue taken from it the fatt of it: neither shall ye vnhalowe y halowed thynges of the childern of Israel/ and so shall ye not dye.

And the Lorde spake vnto Moses and Aaron sayenge: this is the ordynaunce of the lawe whiche y Lorde comaundeth sayenge: speake vnto y childern of Israel and let them take the a redd corne without spot wherein is no blemyshe/ & whiche neuer bare yocke apō her. And ye shall geue her vnto Eleazar the preast / and he shall brynge her without the hoste and cause her to be slayne before him.

And Eleazar y preast shall take of hir bloud & vppon his synger/ and spraynle it streight

towarde the tabernacle of witnesse. vii. tymes  
And he shall cause the cowe to be burnt in  
his syghre: both skyn/ flesh and bloude/ with  
the doſage also. And let the preast take cyresse  
wodd/ and Iſope and purple clorh/ and cast  
it upon the cowe as ſoe burneth. And let the  
preast wash his clothes and barhe his flesh  
in water/ and then come in to the hoſte/ and y  
preast ſhalbe vncleane vnto the euen.

Sece came  
holy water

And he that burneth her/ shall wash his  
clothes in water a barhe his flesh also in wa-  
ter/ ad be vncleane vntill euen. And one that  
is cleane/ shall goo and take vpp the aſſhes of  
the cowe/ and put them without the hoſie in  
a cleane place/ where they shall be kepte to  
make ſprynklynge water for the multitude of  
the childern of Iſrael: for it is a ſynofferynge  
And let him that gathereth the aſſhes of the  
cowe/ wash his clothes/ and remayne vncle-  
ane vntill euen. And this ſhalbe vnto the chil-  
dren of Iſrael ad vnto the ſtraunger y dwel-  
leth amonge them/ a maner for euer.

He that toucheth any deed persone/ ſhall  
be vncleane. vii. dayes. And he shall purifie  
him ſelfe with the aſſhes the thyrde daye ad  
then he ſhalbe cleane the ſeuenth daye. And  
yf he purifie not himſelfe the thyrde daye the  
ſeuenth daye/ he ſhall not be cleane. Who  
ſocuer toucheth any persone y dyeth a ſpryn-  
klyng not him ſelfe/ deſyleth the dwellynge of

the Lorde: ad therfore that ſoule ſhalbe roted  
out of Iſrael/ becauſe he hath not ſprynkled  
the ſprynklynge water vppon him. he ſhalbe  
vncleane/ and his vncleenneſſe ſhall remayne  
vppon him.

This is the lawe of the man that dyeth in  
in a tent: all that come in to the tent and all y  
ie in the tent/ ſhalbe vncleane. vii. dayes. And  
all the veſſels that be open which haue no lyd  
nor couerynge apon them/ are vncleane. And  
who ſocuer toucheth one that is ſlayne with a  
ſwerde in the felde/ or a deed persone/ or a  
bone of a deed man/ or a graue: ſhall be vnc-  
cleane. vii. dayes.

And they ſhall take for an vncleane perſon  
ne/ of the burnt aſſhes of the ſynofferynge/ &  
put runnyng water thereto in to a veſſell.  
And a cleane perſone ſhall take Iſope and  
dyppe it in the water/ and ſprynkle it apon y  
tent and apon all the veſſels and on the ſou-  
les that were there/ and apon him that touch-  
ed a bone or a ſlayne perſone or a deed bod-  
dy or a graue. And the cleane perſone ſhall  
ſprynkle apon the vncleane the thyrde daye  
and the ſeuenth daye. And the ſeuenth daye  
he ſhall purifie him ſelfe and waſſhe his clo-  
thes and barhe him ſelfe in water/ and ſhalbe  
cleane at euen.

Yf any be vncleane and ſprynkle not him  
ſelfe/ the ſame ſoule ſhalbe deſtroyed fro amō-  
ge the congregacion: for he hath deſyled

the holy place of the Lorde. And he that sprys  
nketh y sprynflynge water / shall wassh his  
clothes.

And he that twicherh the sprynflynge wa-  
ter / shalbe vncleane vntill eue. And what so-  
euer y vncleane persone twicherh / shalbe vnc-  
cleane. And the soule that twicherh it / shalbe  
vncleane vntill the euen.

¶ The xx. Chapter.

**A**nd the whole multitude of y childern  
of Israel / came into the deserte of Sin  
in the first moneth / & the people dwelt  
at cades. And there dyed Mir Jam / & was  
buried there. More ouer there was no water  
for the multitude / wherfore they gathered the  
selues together agest Moses and agest Aa-  
ron. And the people chode with Moses and  
spake sayenge: wold God that we had perys-  
shed when oure brethern perysshed before y  
Lorde. Why haue ye brought the congrega-  
cion of the Lorde vnto this wilderness / that  
both we & oure cattell shulde dye here? Wher-  
fore brought yens out of Egypte / to brynge  
us into this vngacious place / which is no  
place of seed nor of fyggees nor vynes nor of  
pomgranates / neither is there any water to  
drynke?

And Moses and Aaron went from the  
congregacion vnto the dore of the tabernacle  
of witnessse / and fell apon their faces. And y  
glorey of the Lorde appered vnto them. And

the Lorde spake vnto Moses sayenge: take y  
staffe / and gather thou and thi brother Aa-  
ron the congregacion together / and saye vnto the  
rocke before their eyes / that he geue forth his  
water. And thou shalt brynge the water out  
of the rocke and shalt geue the company dryn-  
ke / and their beesse also.

And Moses toke the staffe from before y  
Lorde / as he commaunded him. And Mos-  
es and Aaron gathered the congregacion  
together before the rocke / ad he sayed vnto the  
heare y rebellious / must we fayn you water  
out of this rocke? And Moses lifte vp his ha-  
de with his staffe and smote the rocke. ij. ty-  
mes / and the water came out abundantly / &  
the multitude drank and their beesse also.

And the Lorde spake vnto Moses & Aa-  
ron: Because ye belued me not / to sanctifye  
me in the eyes of the childern of Israel / ther-  
fore ye shall not brynge this congregacion in-  
to the londe which I haue genen them. This  
is the water of stryffe / because the childern of  
Israel stroue with the Lorde / & he was sanz-  
ctified apon them.

And Moses sent messengers from cades  
vnto the kynge of Edome. Thus sayeth thi  
brother Israel: Thou knowest all the trauell  
y hath happened us / how oure fathers wex  
dome in to Egypte / and how we haue dwelt  
in Egypte a long tyme / and how the Egip-  
tians vexed beth us and oure fathers. Then

xx. Chapter.

we cryed vnto the Lorde and he herde oure voyces/and sent an angell and hath sett us out of Egipte. And beholde/we are in Cades a citie harde by the borders of thi contre let us goo a good felowshipe thorow thi contre we wyl not goo thorow the feldes nor thorow the vyneyardes/nether will we drynke of the water of the fountaynes: but we will goo by the hye waye and nether turne vnto y<sup>r</sup> ryghte hande nor to y<sup>r</sup> lefte/vntill we be past thi contre.

And Edom answered him: Sethou comest not by me/left I come out agest the with the swerde And the childern of Israel sayed vnto him:we will goo by the beeten waye: & yf ether we or oure carell drynke of thi water/we will paye for it/we wyl doo nomore but passe thorow by fore only. And he sayed: ye shall not goo thorow. And Edom came out agest him with much people and with a myghtie power. And thus Edom denyed to geue Israel passagethorow his contre. And Israel turned a waye from him.

And the childern of Israel remoued frō Cades and went vnto mount Hor with all the congregation. And the Lorde spake vnto Moses and Aaron in mount Hor/harde vppon the cofes of the londe of Edom sayen gelet Aaron be put vnto his people / for he shall not come in to the londe which I haue

xxi. Chapter.

So. xl.

geuen vnto the childern of Israel: because ye disobeyed my mouth at the water of stryffe Take Aaron and Eleazer his sonne/ & bringe gethem vpp in to mount Hor / and strypppe Aaron out of his vestimentes and put them apou Eleazer his sonne/ ad let Aaron be put vnto his people and dye there.

And Moses dyd as the Lorde commaunded: and they went vpp in to mount Hor in the syghte of all the multitude. And Moses toke off Aarons clothes and put them apou Eleazer his sonne/ and Aaron dyed there in the toppe of the mount. And Moses & Eleazer came doune out of the mount. And all y<sup>e</sup> housse of Israel mourned for Aarō. xxx. dayes

The. xxi. Chapter.

**H**ad when kynge Arad the cananite which dwelt in the south parties/ had detell that Israel came by the waye that the spies had founde out: he came and soughte with Israel and toke some of them prisoners. Then Israel vowed a vowe vnto the Lorde and sayed: Yf thou wilt geue this people into oure hādes/we will destroye their cities. And the Lorde herde y<sup>e</sup> voyce of Israel/ ad deliuered them the Cananites. And they destroyed both them and their cities/ and called the place Horma.

Hence comen  
rounes sett  
monethes  
myndes and  
hath increa  
sed the with  
yeres myn  
des ad seven  
yeres midde  
ye as longe  
as the wise  
liueth she  
must once in  
the yere offer  
some what  
for her olde  
hubbond.

Then they departed from mount hortomaa  
rdetheredd seito compasse the londe of Edō.  
And the soules of the people fayned by the  
waye. And the people spake agens<sup>t</sup> God and  
agens<sup>t</sup> Moses: wherfore hast thou brought  
us out of Egypte/for to dye in the wildernesse  
for here is nether bred nor water / and oure  
soules lotheth this lyghte bred.

Then the Lorde sent fyue serpent<sup>s</sup> amō<sup>g</sup>  
ge the people/whiche stongethem: for that moche  
people dyed in Israel. And the people came  
to Moses and sayed: we haue synned/ for we  
haue spoken agens<sup>t</sup> the Lorde and agens<sup>t</sup> the  
make intercession to the Lorde/that he take a  
waye the serpent<sup>s</sup> from us And Moses ma  
de intercession for the people. And the Lorde  
sayed vnto Moses: make the a serpent ad ha<sup>u</sup>  
ge it vpp for a sygne/and let as many as are  
bytten loke apon it and they shall lyue. And  
Moses made a serpent of brasse ad sett it vp  
for a sygne And when the serpent<sup>s</sup> had byt  
ten any man/he went and behelde the serpent  
of brasse and recovered.

And the childern of Israel remoued and  
pitched in Oboih. And they departed from  
Oboih and laye at Egebarim in the wilder  
nesse which is before Moab on the east syde.  
And they remoued thence/and pitched apon  
the ryuer of zarad. And they departed thence  
and pitched on the other syde of Arno/ which  
ryuer is in the wildernesse/and cometh out of

the costes of the Amontes: for Arnon is the  
border of Moab / betwene Moab and the  
Amontes. Wherfore it is spoken in the bo  
ke of the warre of the Lorde: goo with a vio  
lence/both on the ryuer of Arnon and on the  
ryuers heed/whiche shoth downe to dwell  
at Ar/and leneth vppon the costes of Mo  
ab.

And from thence they came to Bear / whi  
che is the well wherces<sup>t</sup> the Lorde spake vnto  
Moses: gather the people together / that I  
maye geue them water. Then Israel sange  
this songe: Aryse vpp well / syngetherero:  
The well whiche the rulers dygged and the  
captaynes of the people with the helpe of the  
lawegener and with their stanes.

And from this wildernesse they went to  
Matana/and from Matana to Nahaliel/  
and from Nahaliel to Bamoth / and from  
Bamoth to the valay that is in the felde of  
Moab in the toppe of Pisga which boweth  
toward the wildernesse.

And Israel sent messengers vnto Sihō/  
kyng of the Amontes sayenge: let vs goo  
thorow thy londe. we will not turne in to thy  
feldes nor in to thy vneyardes/nether dryn  
ke of the water of the wellles: but we will goo  
alonge by the comon waye/untill we be past  
thy contre. And Sihō wolde geue Israel no  
licence to passer thorow his contre/but garbe  
red all his people together & went out agens<sup>t</sup>

Israel in to the wilderness. And he came to Zabeza and fought with Israel.

And Israel smote him with the edge of the swerde and conquered his lande / from Arnon vnto Zaboche: euen vnto the children of Ammon. For the borders of the children of Ammon / are stronge. And Israel toke all these cities & dwelt in all y cities of y Amorites: in Esbon and in all the townes that longe there to. For Esbon was the cite of Sihon the kinge of the Amorites which Sihon had fought before with the kinge of the Moabites / ad had taken all his lande out of his hande / euen vnto Arnon.

Wherefore it is a proverber: goos to Hesbon and let the cite of Sihon be hilt ad made redye for there is a fyre gone out of Hesbon a flame fro the cite of Sihon ad hath consumed Ar of the Moabites and the men of the hilles of Arnon. Wo beto the Moab: o people of Chemosye are forloren. His sonnes are put to flight & his daughters brought captiue vnto Sihon kinge of the Amorites. There lighte is out from Hesbon vnto Esbon and we made a wilderness euen vnto Nopha whiche reacheth vnto Mediba. And thus Israel dwelt in the lande of the Amorites.

And Moses sent to serche oute Jaazer / & they toke the townes belongynge thereto ad conquered the Amorites that were there.

And then they turned and went vpp towarde Basan. And Og the kynge of Basan came out agens them / both he and all his people / to warre at Edrei. And the Lorde sayed vnto Moses: feare him not / for I haue deliuered him in to thy handes with all his people and his lande. And thou shalt do with him as thou dydest with Sihon the kynge of the Amorites which dwelt at Hesbon. And they smote him and his sonnes and all his people / vntyll there was nothinge left him. And they conquered his lande. And y children of Israel remoued and pitched in the felde of Moab / on the other syde of Iordane / by Jericho.

The. xxij. Chapter.

**A**ND Balac the sonne of Ziphor sawe all that Israel had done to the Amorites / and the Moabites were sore afrayed of the people / because they were many / and abhorred the children of Israel: And Moab sayed vnto the elders of Midian / now this companie hath liete vpp all that are rounde aboute vs / as an oyley kerb vpp the grasse of the felde. And Balac the sonne of Ziphor was kinge of the Moabites at that tyme.

And he sent messengers vnto Balam the sonne of Beor / the interpreter which dwelt vppon the ryner of the lande of the children

of his folke/to call him sayenge: beholde/there is a people come out of Egipte which couereth the face of the erthe and lye euen hard by me. I come nowe a felashippe and curse mer this people. For they are to myghtie for me/ so peraventure I myghte be able to smyte them and to dryue them oute of the lande. For I wote that whome thou blestest shalt be blessed / and whome thou cursest shalt be cursed.

And the elders of Moab went with the elders of Madian / and the rewarde of the sorche sayenge in their handes. And they came vnto Balam and tolde him the wordes of Balac. And he sayed vnto them: tary here all nyghte and I will bringe you worde / euen as the Lorde shall saye vnto me. And the lordes of Moab abode with Balam.

And god came vnto Balam and sayed: what men are these which are with thee? And Balam sayed vnto god: Balac the sonne of Ziphor kynge of Moab hath sent vnto me sayenge: beholde/there is a people come out of Egipte and couereth the face of the erthe: come now therefore and curse me them / that so peradventure I maye be able to ouercome them in bated / and to dryue the out. And god sayed vnto Balam: thou shalt not goo with them/nether curse the people / for they are blessed.

And Balam rose vp in the mornynge & sayed vnto the lordes of Balac: gett youi vnto youre lande/for the Lorde will not suffre me to goo with you. And the lordes of Moab rose vpp and went vnto Balac and sayed Balam wolde not come with vs. And Balac sent agayne a greater companie of lordes ad more honorable than they. And they came to Balam and tolde him: Thus sayeth Balac the sonne of Ziphor: oh / let nothyng let the to come vnto me / for I will greatly promote the vnto great honoure/ad will doo whatsoeuer thou sayest vnto me / come therefore I praye the / curse me this people.

And Balam answered and sayed vnto the seruantes of Balac: Yf Balac wolde geue me his housfull of syluer and golde/ I can goo no further than the worde of the Lorde my god/to do lesse or moare. I neuer thelesse tarye here all nyghte: th at I maye wete/what the Lorde will saye vnto me once moare. And God came to Balam by nyghte and sayed vnto him: Yf the men come to sat the / ryse vppe and goo with them: but what I saye vnto the / that onely thou shalt doo.

And Balam rose vppe early and sadelde his asse and went with the lordes of Moab/ But God was angrie because he went. And the angell of the Lorde stode in the waye agens te hym. And he ryd vppon hy

asse and two seruantes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his swerde drawen in his hande / she turned a syde oute of the waye and went out in to the felde. And Balam smote the asse / to turne her in to the waye.

And the angell of the Lorde went and stode in a path betwene the vyneyardes / where was a wall / on the one syde and another on the other. When the asse sawe the angell of the Lorde / she wrenched vnto the walke and thrust Balam's fore vnto the wall / and he smote her agayne. And the angell of y<sup>e</sup> Lorde went forder and stode in a narowe place / where was no waye to turne / ether to the right hande or to the lyfte. And when the asse sawe the angell of the Lorde / she fell downe vnder Balam: & Balam was wroth & smote the asse with a staffe.

And the Lorde opened the mouth of the asse / and she sayed vnto Balam: what haue I done vnto the / that thou smitest me this. iij. tymes? And Balam sayde vnto the Asse: because thou hast mocked me? I wold that I had a swerde in myne hande / that I myghte now kyll the. And the asse sayed vnto Balam: am not I thine asse whiche thou hast rydden vpon sence thou wast borne vnto this daye? Was I euer wont to do so vnto

the? And he sayed / nay.

And the lorde opened the eyes of Balam that he sawe the angell of the Lorde standinge in the waye / with his swerde drawen in his honde. And he bowed him selfe and fell flat on his face. And y<sup>e</sup> angell of y<sup>e</sup> Lorde sayed vnto him: Wherefore smytest thou thine asse this. iij. tymes? beholde / I came oute to resyst the / for the waye is contrary vnto me: and the asse sawe me and avoyded me three tymes: or else (had she not turned fro me) I had suerly slayne the and saved her alyue. And Balam sayed vnto the angell of y<sup>e</sup> Lorde: I haue synned: for I wist not that thou stodest in the waye agensst me. Now therefore yf it displease thine eyes / I will turne agayne. And the angell sayde vnto Balam / goo with the men: but in any wise / what I saye vnto the / that saye. And Balam went with the lordes of Balac.

And when Balac herde that Balā was come he went out agensst him vnto a cytie off Moab that stode in the border of Arnd / whiche was the vtmost parte of his cuntry. And Balac sayed vnto Balam: dyd I not sende for the / to call the? wherefore comest thou not vnto me? thinkest thou that I am not able to promote the vnto honoure? And Balam sayed vnto Balac: Loe I am come vnto the. But I can saye nothyng at all



saue what God putteth in my mouth that must I speake. And Balam went with Balac/and they came vnto the cytie of Buz 30th. And Balac offered oxen and shepe / & sent for Balam and for the lordes that were with hym.

## ¶ The xxij. Chapter.

**A**ND on the mornynge Balac toke Balam and brought him vpp in to the hye place of Baalt/ ad thes he sawe vnto the vtmost parte of the people. And Balam sayed vnto Balac : bylde me here seven alters and prouyde here. seue oxen and seuen rammes. And Balac dyd as Balam sayed. And Balac and Balam offered on euery alter an oxe and a ram. And Balam sayed vnto Balac: stonde by the sacrifice/whyle I goo to wete whether the Lorde will come ad merite me : & what soeuer he sheweth me/ I will tell the / and he went forthwith.

And god came vnto Balam/and Balam sayed vnto him: I haue prepared. vij. alters/ and haue offered apō euery alter /an oxe & a ram. And y Lorde put a sayenge in Balam's mouth & sayed : goo agayne to Balac & saye on this wyse. And he went agayne vnto him and loo/helode by his sacrifice/both he ad all the lordes of Moab. And he began hys parable and sayed : Balac the kinge of

Moab hath sett me fro Mesopotamia out of the mountaynes of the caste sayenge: come & curse me Jacob/come and desye me Israel.

How shall I curse whom God curseth not and how shall I desye whom the Lorde desyteth not: from the toppe of y rockes I se him and from the hyll'es I beholde him: loo/y people shall dwelt by him selfe and shall not be relened amōge other nations. Who can tell the dust of Jacob & the numbre of the fourthe parte of Israel. I praye God that my soule/maye dye the deeth of the righteous / ad that my last ende maye be like his.

And Balac sayed vnto Balam/what hast thou done vnto me? I sett yto curse myne enemyes: and beholde/ thou blestest them. And he answered and sayed: must I not fepe that and speake it/ which the Lorde hath put in my mouth? And Balac sayed vnto him: Cos me I prayeth with me vnto another place/whence thou shalt se them/ and shalt se but y vtmoste parte of them ad shalt not se them all and curse methem there.

And he brought him in to a playne felde where men myght se farre/euen to the toppe of Pisga/and bylt. vij. alters and offered an oxe and a rā on euery alter. And he sayed vnto Balac: stonde here by thi sacrifice whyle I goo yonder. And the Lorde mett Balam and put wordes in his mouth and sayed: goo agayne vnto Balac ad thus saye, And when

The pope ca  
tell howe.

he came to him: beholde/ he stode by his sacrifice and the lordes of Moab with him And Balac sayed vnto him: what sayeth y<sup>e</sup> Lorde?

And herofe vp his parable and sayed: rys se vpp Balac and heare/ and herken vnto me thou sonne of Ziphor The Lorde is not a mā/ that he can lye/ neither the sonne of a mā that he can repent: shulde he saye and not doo/ or shulde he speake and not make it good: behelde/ I haue begon to blesse and haue blessed/ and can not goo backe there fro. He beheld nowikednesse in Jacob nor sawe Zdolatrie in Israel: The Lorde his God is with him/ and the trompe of a kynge amonge the. God that brought them out of Egipte/ is as the strength of an vnycome vnto them/ for there is no forcerer/ in Jacob/ nor sothfayer in Israel. When the tyme cometh/ it wylbe sayed of Jacob & of Israel/ what God hath wrought Beholde/ y<sup>e</sup> people shal all rys vp as a lyoness and heue vpp hym selfe as a lion / & shatt not lye downe agayne/ vntill he haue eaten of the praye and drenke of the bloude of them that are slayne.

And Balac sayed vnto Balam: nether curse them nor blessethe. And Balam answered ad sayed vnto Balac: tolde not I the saye/ ge/ all that the Lorde byddeth me/ y<sup>e</sup> I must doo? And Balac sayed vnto Balam: come I praye the/ I will byngethe yet vnto another place: so peraventure it shall please God/ that

thou mayst curse the there. And Balac broughte Balam vnto the toppe of Peor/ that boweth toward the wilderness. And Balam sayed vnto Balac: make me here. vij. alters/ & prepare me here. vij. bollockes and. vij. rāmes And Balac dyd as Balam had sayed / and offered a bollocke and a ram on euery alter.

## ¶ The. xxiij. Chapter.

**W**hen Balam sawe that it pleased y<sup>e</sup> Lorde that he shulde blesse Israel/ he went not as he dyd twyse before to sett forth a ynge/ but sett his face toward y<sup>e</sup> wilderness/ and lyfte vpp his eyes and loked apon Israel as he laye with his trybes/ and the spūre of God came apon him. And he toke vp his parable and sayed: Bala the sonne of Beor hath sayed/ and the man whose eye is open hath sayed: he hath sayed which heareth the wordes of God and seeth the visions of the almighty/ which falleth downe & his eyes are opened.

How goodly are the tentes of Jacob and thine habitacions Israel/ euen as the brode valleyes and as gardens by the ryuers/ & de/ as the tentes which the Lorde hath pitched & as ciper trees apon the water. The water shall flowe out of his boket and his seed shall be many waters / and his kynge shal be hyer then Agag / And his kynge me

shalbe exalted. God that broughte him out of Egypte is as the strenght of an vnycome vt to him/and he shall eate the nations that are his enemies and breake their bones and perſe them thorow with his arrowes. He couched him ſelfe and laye deuine as a lion and as a lyoness/who shall ſtere him vp: blessed is he that bleſſeth the/ād curſed is he that curſeth the.

And Balac was wroth with balam and ſmore his handes together / and ſayed vnto him: I ſent forth to curſe myne enemyes: & beholde/thou haſt bleſſed them this thre tymes/and now get the quyeckly vnto thi place. I thoughte that I wolde promote the vt to honoure/but the Lorde hath kepte the backe from worſhepe. And Balam ſayed vnto Balac: tolde I not thi meſſengers which thou ſenteſt vnto me ſayenge: If balac wolde geue me his houſe ful of ſyluer ād golde/ I can not paſſe the mouth of the Lorde/to doo either good or bad of myne awne mynde. What the Lorde ſayerh/that muſt I ſpeake. And now beholde/I goo vnto my people: come let me ſhewe the/what this people ſhall doo to thi folke in the later dayes.

And he began his parable ād ſayed: Balam the ſonne of Beor: hath ſayed/and y man that hath his eye open hath ſayed/ & he hath ſayed that heareth the wordes of God & hath the knowlege of the moſt hye and beholdeth y

viſion of the aſſinightrie/and when he fallerh downe hath his eyes opened. I ſee him but not now/I beholde him but not nye. There ſhall come a ſtarre of Jacob and ryſe a cepter of Iſrael/which ſhall ſmyte y cooſtes of Moab and vndermyne all the childern of Seir. And Edom ſhalbe his poſſeſſion/and y poſſeſſion of Seir ſhalbe their enemyes/and Iſrael ſhall doo manfully. And out of Jacob ſhall come he that ſhall deſtroie the remnant of the cities.

And he loked on Amaleck and began his parable and ſayed: Amaleck is the fiſt of the nations/but his latter ende ſhall perſh utterly. And he loked on the Kenites/and toke his parable and ſayed: ſtronger is thi dwellynge place and put thi neſt apon a rocke/ Kener the later thou ſhalt be a burnynge to Babin/ vntill Aſſur take y priſoner. And he toke his parable & ſayed: Alas/who ſhall lyue when God doerh this? The ſhippes ſhall come out of the coſte of Citim and ſubdue Aſſur and ſubdue Eber/and he him ſelfe ſhall perſh at the laſt. And Balam roſe vp and went and dwelt in his place: and Balac alſo went his waye.

## ¶ The. xxv. Chapter.

**A**nd Iſrael dwelt in Citim / and the people began to commytt whoredome with the daughters of Moab/ which called the people vnto y ſacrifice of their gods

des. And the people ate and worshipped the  
ir goddes/and Israel coupled him selfe vnto  
Baal Peor. Then y<sup>e</sup> Lorde was angrie with  
Israel/and sayed vnto Moses: take all y<sup>e</sup> hee-  
des of the people/and hange them vp vnto y<sup>e</sup>  
Lorde agenst the sonne/that the wraith of the  
Lorde maye turne awaye from Israel. And  
Moses sayed vnto the iudges of Israel: goo  
and sleethose men that ioyned the selues vnto  
Baal Peor.

And beholde/one of the childern of Israel  
came and broughte vnto his brethern/a Ma-  
dianitish wife euen in the sighte of Moses &  
in the sighte of all the multitude of y<sup>e</sup> childern  
of Israel/as they were wepyng in the dore  
of the tabernacle of witnesse. And when Phi-  
neas the sonne of Eleazer the sonne of Aarō  
the preast sawe it/he rose vp out of the compa-  
nye and toke a wepon in his hande / and wēt  
after the man of Israel into the horehouse/ &  
thrusi them thorow: both the man of Israel  
and also the woman euen thorow the belye of  
hir. And the plage ceased from the childern  
of Israel. And there dyed in the plage. xxiii.  
thousande.

And the Lorde spake vnto Moses sayen-  
ge: Phineas the sonne of Eleazer the sonne of  
Aaron the preast/ hath turned myne anger  
awaye from the childern of Israel/ because he  
was gelous for my sake amonge them/ that I  
had not consumed the childern of Israel in my

gelousye. Wherefore saye: beholde/ I gene vnto  
him my couenaunte of pease / and he shall  
haue it and his seed after him/ euen the coue-  
naunte of the preastie office for euer/ because  
he was gelous for his Gods sake and made  
an atonement for the childern of Israel.

The name of the Israelite which was smyt-  
ten with the Madianitish wife/ was Sumri  
the sonne of Salu/ a lorde of an auncient hou-  
sse amonge the Simeonites. And the name  
of the Madianitish wife/ was Cosbi the daug-  
hter of Zur and heed ouer the people of an  
auncient houffe in Madian.

And the Lorde spake vnto Moses sayen-  
ge: vere the Madianites and smyte them/ for  
they haue troubled you with their wiles with  
the which they haue begyled you/ thorow Pe-  
or and thorow their sister Cosby y<sup>e</sup> daughter  
of a lorde in Madian/ which was slayne in y<sup>e</sup>  
daye of the plage for Peors sake.

## ¶ The. xxvi. Chapter.

**A**nd after the plage/ y<sup>e</sup> Lorde spake vnto  
Moses and vnto Eleazer sayenge:  
take the number of all the multitude of  
the childern of Israel from. xx. yere ad aboue  
thorow out their fathers houffes/ all that are  
able to goo to warre in Israel. And Moses &  
Eleazer the preast tolde them in the feldes

of Moab/by Iordane fast by Jericho/from xx.yere and aboue/as the Lorde commaunded Moses. And the childern of Israel that came out of Egypte/were.

Ruben the eldest sonne of Israel. The childern of Ruben were/ Hanoch/ of whome cometh the kynred of the Hanochites: & of Palu/ cometh the kynred of the Paluites: And of Hesron/ cometh the kynred of the Hesronites: and of Carmi/ cometh the kynred of the Carmites. These are the kynredes of the Rubenites/ which were in numbre. xliij. thousande. vii. hundred an. xxx. And the sonnes of Palu were Eliab. And the sonnes of Eliab were: Nemuel/ Sathan and Abiram.

This is that Sathan and Abiram counselors in the cōgregation/ which strove agēst Moses and Aaron in the companye of Corah/ when they strove agēst the Lorde. And the earth opened hir mouth ad swallowed the and Corah also/ when the multitude dyed/ what tyme the fyre consumed. ij. hundred and fiftie men/ and they became a signe: Yet with stondynge/ the childern of Corah dyed not.

And the childern of Simeon in their kynredes were: Nemuel/ of whom cometh y kynred of the Nemuelites: Jamin/ of whom cometh the kynred of the Jaminites: Jachin/ of whom cometh the kynred of the Jachinites: Serah/ of whome cometh the kynred of the Serahites: Saul/ of whom cometh the kyn

red of the Saulites. These are the kynredes of the Simeonites: in numbre. xxij. thousande and. ij. hundred.

And the childern of Gad in their kynredes were: Zephon/ of whom cometh the kynred of the Zephonites: and of Haggi/ cometh the kynred of the Haggites: and of Sumi/ cometh the kynred of the Sumites: and of Aseni/ cometh the kynred of the Asenites: and of Eri cometh the kynred of the Erites: and of Arad cometh the kynred of the Aradites: and of Auel cometh the kynred of the Auelites. These are the kynredes of the children of Gad/ in numbre. xl. thousande and. v. hundred.

The childern of Iuda: Er and Onā/ which dyed in the londe of Canaan. But the childern of Iuda in their kynred were: Sela/ of whom cometh the kynred of the Selamites: and of Phares cometh the kynred of y Pharesites: and of Serah cometh the kynred of the Serahites. And the childern of Phares were Hesron/ of whom cometh the kynred of the Hesronites: and of Hamul cometh y kynred of the Hamulites. These are the kynredes of Iuda/ in numbre. lxxvi. thousande and. v. hundred.

And the childern of Issachar in their kynredes were: Tola/ of whō cometh y kynred of the Tolaites: & Phuva/ of whō cometh y kynred of the Phuvaites: and of Jasub cometh

The kynred of the Zafubites: and of Symron cometh the kynred of the Sumronites. These are y<sup>e</sup> kynredes of Isachar in numb<sup>r</sup>. lxiiij. thousande and .iij. hundred.

The childern of Zabulon in their kynredes were: Sered / of whom cometh the kynred of the Seredites: and Elon / of whom cometh the kynred of the Elonites: and of Zabeliel / cometh the kynred of the Zehalelites. These are the kynredes of Zabulon: in numb<sup>r</sup>. l. thousand & v. hundred.

The childern of Joseph in their kynredes were: Manasse ad Ephraim. The childern of Manasse: Machir / of whom cometh the kynred of the Machirites. And Machir begat Gilead / of whom cometh the kynred of the Gileadites. And these are the childern of Gilead: Gieser / of whom cometh the kynred of the Gieserites: and of Helech cometh the kynred of the Helechites: and of Asriel y<sup>e</sup> kynred of the Asrielites: and of Sichen cometh the kynred of the Sichenites: & of Simda cometh the kynred of the Simdites: & of Zepher cometh the kynred of the Zepherites. And Zelaphead the sonne of Zepher had no sonnes but daughters And y<sup>e</sup> names of y<sup>e</sup> daughters of Zelaphead were: Mahe la / Noa / Bagla / Milcha ad Thirza. These are the kynredes of Manasse in numb<sup>r</sup>. lxx. thousande and seven hundred.

These are the childern of Ephraim in the

ir kynredes: Suthelah / of whom cometh the kynred of the Suthelahites: and Becher / of whom cometh the kynred of the Becherites: & of Thaba cometh the kynred of the Thabhanites. And these are the childern of Suthelah: Eran / of whom cometh the kynred of the Eranites. These are the kynredes of the childern of Ephraim in numb<sup>r</sup>. xxiiij. thousande & v. hundred. And these are the childern of Joseph in their kynredes.

These are the childern of Ben Jamin in their kynredes: Bela / of whom cometh the kynred of the Belaites: and of Asbel cometh the kynred of the Asbelites: and of Abiram / the kynred of the Abiramites: and of Supha the kynred of the Suphamites: and of Zupham the kynred of the Zuphamites. And the childern of Bela were Urd and Maama fro whence come the kynredes of the Urdites and of the Maamites. These are the childern of Ben Jamin in their kynredes / and in numb<sup>r</sup>. xlv. thousande and syxe hundred.

These are the childern of Dan in their kynredes: Suham / of whom cometh the kynred of the Suhamites. These are the kynredes of Dan in their generacions. And all the kynredes of the Suhamites were in numb<sup>r</sup>. lxiiij. thousand ad iiij. hundred.

The childern of Affer in their kynredes  
B. ij.

were: Zemina/of whom cometh the kynred of the Zeminites: and Isui/of whom cometh the kynred of the Iuites: and of Bria cometh the kynred of the Briutes. And the children of bria were Heber/of whom cometh y kynred of the Heberites: and of Malchiel came the kynred of the Malchielites. And y daughter of Aiser was called Sarah. These are the kynredes of Aiser in numbrie. liij. thousande and. iij. hundred.

The children of Naphtali in their kynredes were: Zabziel/of whom came the kynred of the Zabzielites: and Guni/of whom came the kynred of the Gunites: and of Jezer/ came the kynred of the Jezerites: and of Sislem the kynred of the Silemites. These are the kynredes of Naphtali in their generacions in numbrie. xlv. thousande and. iij. hundred. These are the numbries of the children of Israel: six hundred thousande/ and a thousande vij. hundred and. xxx.

And the Lorde spake vnto Moyses sayen ge: vnto these the londe shalbe deuyled to enherett/ accordinge to the numbrie of names: to many thou shalt geue y moare enheritaunce and to fewe y lesse: to euery tribe shall y enheritaunce be geue accordinge to y numbrie therof. And with sondinge / y londe shalbe deuyled by lott/ accordinge to y names of y tribes of their fathers: thei shall enherett: accordinge to the lott thou shalt deuyle their lond/ both

to the many and to the fewe.

These are the summes of y leuites in the ir kynredes: of Gerson/ came the kynred of y Gersonites: and of Cahath came the kynred of the Cahathites: and of Merari came the kynred of the Merarites. These are the kynredes of Leui: the kynred of the Libnites/ the kynred of the Hebronites/ the kynred of the Mahelites/ the kynred of the Musites/ the kynred of the Karabites.

Kathath begate Amram/ and Amram's wife was called Jochebed a daughter of leui in/ which was borne him in Egypte. And she bare vnto Amram/ Aaron/ Moyses and Miriam their syster. And vnto Aaron were borne/ Nadab/ Abihu/ Eleazer and Ithamar. But Nadab and Abihu dyed/ as they offered straunge fyre before the Lorde. And the numbrie of them was. xxiij. thousande/ of all the males from a moneth olde and aboue for: they were not numbried amonge y children of Israel/ because there was no enheritaunce geuen them amonge the children off Israel.

These are the numbries of the children of Israel which Moyses and Eleazer the preast numbried in the felde of Moab/ fast by Jordane nye to Jericho. And amonge these there was not a man of the numbrie of the children of Israel which Moyses and Aaron tolde in the wilderness of Sinai. For the Lorde

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de sayed vnto them/that they shulde dye in y wildernesse & that there shulde not be lefte a man of them: sane & aleb the sonne of Zephu ne & Josua the sonne of Nun.

## The xxvij. Chapter

**A**nd the doughters of Zelaphead the sonne of Zebur the sonne of Gilead/ the sonne of Nachir the sonne of Manasse/ of the kinredes of Manasse the sonne of Joseph (whose names were Mahela/ Noa/ Bagla/ Melcha and Thirza) came & stode before Moses and Eleazer the preast ad before the lordes & all the multitude in the doore of the tabernacle of witnesse sayenge: oure father dyed in the wildernesse / & was not amonge the companye of them that gathered them selues together agens the Lorde in the congregacion of Corah: But dyed in his awne synne / and had no sonnes. Wherefore shulde the name of oure fathers be taken awaye from amonge hye kynred / because he had no sonne? Geue vnto vs a possession amonge the brethren of oure father.

And Moses broughte their cause before the Lorde. And y Lorde spake vnto Moses sayenge: The doughters of Zelaphead speke right: thou shalt geue them a possession to en

## xxvij. Chapter

Solio. liij.

heret amonge their fathers brethren/ & shall turne the enheritaunce of their father vnto them. And speake vnto the children of Israel sayenge: Yf a man dye and haue no sonne ye shall turne his enheritaunce vnto his doughter. Yf he haue no doughter/ ye shall geue his enheritaunce vnto his brethren. Yf he haue no brethren/ ye shall geue his enheritaunce vnto his fathers brethren. Yf he haue no fathers brethren/ ye shall geue his enheritaunce vnto him that is nexte to him of his kinred/ & let him possesse it. And this shalbe vnto the children of Israel an ordynance/ and a lawe/ as the Lorde hath commaunded Moses.

And the Lorde sayed vnto Moses: get y rpp in to this mount Abarim / and beholde the londe which I haue geuen vnto the children of Israel. And wher thou hast sene it/ thou shalt be gathered vnto thy people also/ as Aaron thy brother was gathered vnto his people. For ye were disobedient vnto my mouth in the deserte of Sin in y stryfe of the congregacion/ that ye sanctified me not in the water before their eyes. That is the water of stryfe in cades in the wildernesse of Sin. And Moses spake vnto the Lorde sayenge: let the Lorde God of the spirites of all flesh / sett a man ouer the congregacion/ which maye gooe in & out before them/ and to lede them in and out

O faithfull  
& mercifull  
Moses ful  
of life oure  
Balaams



that the congregacion of the Lorde be not as a flocke of shepe without a sheparde.

And y<sup>e</sup> Lorde sayed vnto Moses: take Josua the sonne of Nun in whom there is spirite/and put thyne handes upon him / and set him before Eleazer the preast and before all the congregacion and geue him a charge in their syghte. And put of thi prayse upon him that all the companye of y<sup>e</sup> childern of Israel maye heare. And he shall stonde before Eleazer y<sup>e</sup> preast which shall axe conncell for him after y<sup>e</sup> maner of the \* liabre before y<sup>e</sup> Lorde: And at the mouth of Eleazer shall both he and all the childern of Israel with him and all the congregacion/goe in and out.

And Moses dyd as the Lorde commaūds ded him/and betoke Josua and set him before Eleazer the preast and before all the congregacion/a \* put his handes upon him & gaue him a charge/as the Lorde commaūds ded thorow the hande of Moses.

**C** The. xxviii. Chaptre

**A**nd the Lorde spake vnto Moses sayenge: geue y<sup>e</sup> childern of Israel a charge and saye vnto them / that they take hede to offer vnto me y<sup>e</sup> offryng of my \* beed in the sacrifice of swete sauoure/in his due season. And saye vnto the. This is y<sup>e</sup> offryng which ye shall offer vnto y<sup>e</sup> Lorde. ij. labes

of a yere olde with out spot daye by daye to be a burnt offerynge perpetually. One lambe thou shalt offer in the mornynge/and y<sup>e</sup> other at euen/And thereto y<sup>e</sup> tēth parte of an Ephah of floure for a meate offerynge myngled with beten oyle/the fourth parte of an hin: which is a dayly offerynge ordened in the mount Synai vnto a swete sauoure in the sacrifice of y<sup>e</sup> Lorde. And the drynke offerynge of the same: the fourth parte of an hin vnto one lambe/ & poure the drynke offerynge in the holy place/to be good drynke vnto the Lorde. And y<sup>e</sup> other lambe thou shalt offer at euen/with the meate offerynge and the drynke offerynge after y<sup>e</sup> maner of the mornynge: a sacrifice of a swete sauoure vnto the Lorde.

And on the Sabbath daye. ij. lambes of a yere olde a pece and with out spot / and two tēthdeales of floure for a meate offerynge myngled with oyle/and the drynke offerynge thereto. This is the burnt offerynge of euery Sabbath/beside the dayly burnt offerynge and his drynke offerynge.

And in the first daye of youre monethes/ ye shall offer a burnt offerynge vnto the Lorde: two yenge bollockes/and a ram/ and. viij. lambes of a yere olde without spott / and. iij. tēthdeales of floure for a meate offerynge myngled with oyle vnto one bollocke/ and. ij. tēthdeales of floure for a meate offerynge myngled with oyle vnto one rā. And euery moare/

There was  
Fluclyphod a  
pyght ilonne  
the ephod/  
where the hie  
neast looked  
awe the will  
of God in tē-  
nes of neade/  
is thou mygt  
in the story  
of Dauid:

This was the  
maner of the  
Ebrues to ma-  
ke their office-  
s of this ma-  
ner did the a-  
postle make de-  
clatours/preast-  
es & bishoppes/  
with oute any  
other ceremo-  
ny as thou sei-  
st i thactes/ ad  
mayst gather  
of paul to Ti-  
mothe:

Whed is here  
bo: word & ta-  
ke for all ma-  
ner of tōde ge-  
nerally:

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a tenthdeale of floure myngled with oyle/for a meatofferynge vnto one labe. That is a burnt offeringe of a swete sauoure in the sacrifice of the Lorde. And their dryntofferynges shal be halfe an hin of wyne vnto one bollocke/ and the thyrde parte of an hin of wyne vnto a ram and the fourth parte of an hin vnto a lambe. This is the burnt offeringe of euery moneth thorow out all the monethes of the yere: a one he goete for a synofferynge vnto the Lorde/ which shalbe offered with the daily burnt offeringe and his dryntofferynge.

And the. xviij. daye of the first moneth shalbe Passecouer vnto the Lorde. And y. xv. daye of the same moneth shalbe a feast / in which vij. dayes men must cate vnleuened bred The first daye shalbe an holy feast/ so that ye shall doo no maner of laborious worke therein. And ye shall offer a burnt offeringe vnto the Lorde. ij. bollockes/ one ram/ and. vij. lambes of a yere olde without spott / and their meat offeringe of floure myngled with oyle. iij. tenthdeales vnto a bollocke/ and. ij. tenthdeales vnto a ram/ and euery moare one tenthdeale vnto a lambe thorow out the. vij. lambes: a one he goete for a synofferynge to make an atonement for you. And ye shall offer these/ besyde the burnt offeringe in y morninge that is all way offered. And after this maner ye shall offer thorow out the. vij. dayes/ the fede of the sacrifice of swete sauoure vnto the Lorde.

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So. liij.

de. And it shalbe done besyde the daily burnt offeringe and his dryntofferynge. And the seventh daye shall be an holy feast vnto you/ so that ye shall doo no laborious worke therein.

And the daye of youre first frutes when ye brynge a new meatofferynge vnto the Lorde in youre weekes / shalbe an holy feast vnto you: so that ye shall doo no laborious worke therein. And ye shall offer a burnt offeringe of a swete sauoure vnto the Lorde. ij. younge bollockes/ and a ram/ and. vij. lambes of a yere olde a pece / with their meatofferynges of floure myngled with oyle. iij. tenthdeales vnto a bollocke. ij. tenthdeales to a ram/ and euery moare one tenthdeale vnto a lambe thorow out the. vij. lambes/ and an he goete to make an atonement for you. And this ye shall doo besydes the daily burnt offeringe/ and his meatofferynge: a they shalbe without spott / with their dryntofferynges.

The. xxx. Chapter.

**A**nd y first daye of y. vij. moneth shalbe an holy feast vnto you / and ye shall doo no laborious worke therein. It shalbe a daye of tremple blowyng vnto you. And ye shall offer a burnt offeringe of a swete sauoure vnto y Lorde: one younge bollocke a one ram a. vij. lambes of a yere olde a pece that are pure. And their meatofferings of floure

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myngled with oyle: iij. tenthdeales vnto the bollocke/ and. ii. vnto the ram / and one tenth deale vnto one lambe thorow the. vii. lambes And an he goote for a synofferynge to make an atonement for you/ besyde the burntoffer- ryng of the moneth and his meatofferynge and besyde the dayly burntofferynge and his meatofferynge/ and the dryntofferynges of the same: acordynge vnto the maner of them for a sauoure of sweetnesse in the sacrifice of y<sup>e</sup> Lorde.

And the tenth daye of that same seventh moneth shalbe an hely feast vnto you/ and ye shall humble youre soules and shall' deo no maner worke therein . And ye shall' offer a burntofferynge vnto the Lorde of a swete sa- uoure: one bollocke/ and a ram/ and. vii. lam- bes of a yere olde a pece/ without faule & the- ir meatofferynges of floure myngled with oyle: iij. tenthdeales to a bollocke/ ad. ii. to a rā and all waye a tenthdeale vnto a lambe/ tho- row out the. vii. lambes And one he goote for a synofferynge/ besyde y<sup>e</sup> synofferynge of at- onement and the dayly burntofferynge/ and y<sup>e</sup> meate and dryntofferynges that longer to the same.

And the. xv. daye of the seventh moneth shalbe holy daye & ye shall' deo no laborious worke therein/ and ye shall' fepe a feast vnto y<sup>e</sup> Lorde of. vii. dayes longe. And ye shall' offer a burntofferynge of a swete sauoure vnto the

xxix. Chapter.

So. lv.

Lorde: xiiij. bollockes. ij. rammes and. xiiij. lā- bes which are yerelynges and pure/ with oyle iij. tenthdeales vnto euery one of the. xiiij. bol- lockes. ij. tēthdeales to ether of the rammes/ and one tenthdeale vnto eche of the. xiiij. lam- bes. And one he goote vnto a synofferynge/ besyde y<sup>e</sup> dayly burntofferynge with his mes- ate and dryntofferynges.

And the seconde daye. xij. younge bollocks. ij. rammes & xiiij. yerlynge lambes with- out spot: & their meatofferynges and drynt- offerynges vnto the bollockes/ rammes and lambes/ acordynge to the numb- re of them & after the maner. And an he goote for a synof- ferynge/ besyde the dayly burntofferynge ad his meate and dryntofferynges.

And the thyrde daye. xi. bollockes. ij. ram- mes & xiiij. yerelynge lambes without spot: & their meate and dryntofferynges vnto the bol- lockes/ rammes & lambes/ after the numb- re of the & acordynge to the maner. And an he goote for a synofferynge/ besyde the dayly burntofferynge & his meate and dryntoffes- rynges.

And the fourth daye. x. bollockes. ij. ram- mes & xiiij. lābes/ yerelynges & pure: ad their meate & dryntofferynges vnto the bollockes rāmes & lābes/ acordynge to their nūbre and after the maner. And an he goote for a synof- ferynge/ besyde the dayly burntofferynge ad his meate and dryntofferynges.

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And the fyfthedaye. ix. bollockes. ij. rāmes and. xiiij. lambes of one yere olde a pece wthout spott. And their meate and drynkofferynges vnto the bollockes/ rāmes and lambes/ acordynge to the numbꝛe of them and after the maner. And an hegoote for a synofferynge/besydethe dayly burntofferynge and his meate and drynkofferynges.

And the syxte daye. viij. bollockes. ij. rāmes ad. xiiij. yerelynge lambes without spott And their meate and drynkofferynges vnto the bollockes/rammes and lambes/acordynge to the maner. And an hegoote for a synofferynge/besydethe dayly burntofferynge and his meate and drynkofferynges.

And the seuenth daye. vij. bollockes. ij. rāmes and. xiiij. lambes that are yerelynges & pñre. And their meate and drynkofferynges vnto the bollockes/rammes and lābes/acordynge to their numbꝛe & to the maner. And an hegoote for a synofferynge/besydethe dayly burntofferynge and his meate and drynkofferynges.

Out of such come oure of y feaste vnto you/ & ye shall doo no maner octaues ad laborious worketherein. And ye shall offer fealties of a burntofferynge of a swete sauoure vnto the eighthe days as longe. Lorde: one bollocke/one rā &. vij. yerelynge lābes without spott. And the meate & drynkofferynges vnto the bollocke/rā and lābes/acordynge to their nūbꝛes & acordyngeto y mas

xxx. Chapter.

Jo. lvi.

ner. And an hegoote for a synofferynge besydethe dayly burntofferynge and his meate & drynkofferynges.

Thesethinges ye shall doo vnto the Lorde in youre feastes: besyde youre vowes and freewyll offerynges/in youre burntofferings meatofferynges/drynkofferynges and peace offerynges. And Moses tolde the children of Israel/acordynge to all that the Lorde commaunded him.

The xxx. Chapter.

And Moses spake vnto the heedes of the trybes of y childern of Israel sayenge: this is the thyng which the Lorde commaundeth. Yf a man vowe a vowe vnto the Lorde or: swere an othe ad bynde his soule/he shall not goo backe with his worde: but shal fulfyll all y proceadeth out of his mouth

Yf a damself vowe a vowe vnto y Lorde & binde herselfe beyng in hir fathers housse and vnmarried: Yf hir father heare hir vowe & bonde which she hath made vppon hir soule/ & holde his peace thereto: then all hir vowes & bōdes which she hath made vppon hir soule shall stonde in effecte. But & yf hir father forbyd her the same daye that he heareth it / none of hir vowes nor bondes which she hath made vppon hir soule shalbe of value/ad the Lorde shall forgene her / because hir father forbade her.

Yf she had an hushonde when she vowed

See was sett the exāple of our vovwes of chastite/obediens and willfull povertie: oure offerynges ad oure pilgrimage.

or pronounsed oughte out of hir lippes wherewith she bonde hir soule / and hir husbonde herde it and helde his peace thereat the same daye he herde it: Then hir vowes and hir bondes wherewith she bounde hir soule / shall stonde in effecte. But ad yf hir husbonde forbade her the same daye that he herde it / than hath he made hir vowe which she had vppa her of none effecte / and that also whiche she pronounsed with hir lippes wherewith she bounde hir soule / and the Lorde shall forgeue her.

The vowe of a wedowe and of her that is deuorced / & all that they haue bound their soules withall / shall stonde in effecte with them.

Yf she vowed in her husbundes housse or bounde her soule with an oth / and her husbonde herde it and helde his peace and forbade her not: then all her vowes and bondes wherewith she bound her soule / shall stonde. But yf her husbonde disannulled them yf same daye that he herde them / then nothing that proceeded out of her lippes in vowes or bondes wherewith she bounde her soule shall stonde in effecte: for her husbonde hath loosd them / and the Lorde shall forgeue her.

All vowes and othes that binde to humble the soule / maye her husbonde stablish or breake. But yf her husbonde hold his peace from one daye vnto another / then he stablisheth

all her vowes and boundes whiche she had vppen her / because he helde his peace the same daye that he herde them. And yf he afterwarde breake them / he shall beare her synne him self.

These are the ordinaunces which y Lorde commaunded Moses / betwene a man and his wife / and betwene the father and his daughter / beyenge a damsell in hir fathers housse.

## ¶ The. xxxi. Chapter.

**A**nd the Lorde spake vnto Moses sayinge: auenge the children of Israel of the Madianites / and afterwarde be gathered vnto thy people. And Moses spake vnto the folke sayinge: Garnesse some of you vnto warre / and let them goo upon the Madianites and auenge the Lorde of the Madianitis. Ye shall sende vnto the warre a thousande of euery trybe thorow out all the trybes of Israel. And there were taken onte of the thousandes of Israel. xij. thousande prepared vnto warre / of euery trybe a thousande. And Moses sent them a thousande of euery trybe / with Phineas the sonne of Eleazer the preaster to warre / and the holly vessels & the trempettes to blowe with in his honde.

And they warred agens the Madianites / as the Lorde commaunded Moses / ad

slawe all the males. And they slawe the kyn-  
ges of Madian among other that were slay-  
ne: Eui/Rekem/Jur/Jur and Reba: fyue  
kynge of Madian. And they slawe Balā  
the sonne of Beor with the swerde. And the  
childern of Israel toke all the women of Ma-  
dian prisoners and their childern /and spoy-  
led all their cattell /their substance and their  
goodes. And they burnt all their cities whe-  
rein they dwelt /and all their castels with fy-  
re. And they toke all the spoyle and all they  
coude cathe /both of men and beestes. And  
they broughre the captiues and that which  
they had taken and all the spoyle vnto Mo-  
ses and Eleazer the preast ad vnto the com-  
panye of the childern of Israel: euen vnto the  
hoste /in yfeldes of Moab by Jordanenye  
to Jericho.

And Moses and Eleazer the preast and  
all the lordes of the congregacion went out  
of the hoste agens them. And Moses was  
angrie with the officers of the hoste /with y  
captaynes ouer thousandes and ouer hun-  
dredes /which came from warre and batay-  
le /and sayde vnto them: Haue ye saved the  
women alyne? beholde /these caused the chil-  
dern of Israel thorow Balam /to commyt  
trespace agest y Lorde /by y reason of Peor /  
q their folowed a plage amōge y congrega-  
cion of the Lorde. Nowe therfore slee all the  
men childern and the women that haue lyen

with men fleshye: But all the women child-  
ren that haue not lyen with men /kepe alyue  
for youre selues. And lodge without the ho-  
ste. vij. dayes all that haue killed any perso-  
ne & all that haue enriched any dead body /q  
purisye both youre selues & youre prisoners  
the. iij. daye & the. vij. And sprinkle all youre  
raymentes & all that is made of skynnes /q  
all worke of gootes heer /ad all thynges ma-  
de of wodd.

And Eleazer the preast sayed vnto all y  
me of warre which went out to batayle: this  
is the ordinaunce of the lawe which the Lor-  
de commaunded Moses: Gold /syluer /bras-  
se /yeron /tyn & leed /q all that maye abyde y  
fyre /ye shall make it goo thorow the fyre /ad  
then it is cleane. Vnter the later /it shalbe  
sprinkled with sprynlinge water. And all y  
soffereth nor the fyre /ye shall make goo tho-  
row the water. And wash youre clothes the  
seuenth daye /q then ye are cleane. And af-  
ter warde come in to the hoste.

And the Lorde spake vnto Moses sayen-  
ge: take the summe of the praye that was ta-  
ken /both of the weme & of cattell /thou & Ele-  
azer the preast and the auncient heedes of y  
congregacion. And denyde it into two por-  
tion /betwene them that toke the warre vppō  
the and went out to batayle and all the con-  
gregacion. And take a porcion vnto the Lor-  
de of the men of warre which went out to

batayle one offyne hundred / of the women and of the oxen and of the asses and of the shepe: and ye shall take it of their halfe and geue it vnto Eleazer the preast / an heueofferynge vnto the Lorde. And of the halfe of y childern of Israel/ take one of fystye/ of y wemen/ of the oxen/ of the asses and of the shepe/ and of all maner of beestes/ & geue them vnto the leuites which wayte apon y habitation of the Lorde.

And Moses and Eleazer the preast did as the Lorde commaunded Moses. And y botye and the praye which the men of warre had caught / was. vi. hundred thousande & lxxv. thousande shepe: ad. lxxij. thousande oxen: & lxi. thousande asses: & xxxij. thousande women that had lyen by no man.

And the halfe which was the parte of the that wēt out to warre/ was. iij. hundred thousande and. xxxvij. thousande and fyne hundred shepe: And the Lordes parte of the shepe was. vi. hundred and. lxxv. And the oxen were. xxxvi. thousande/ of which the Lordes parte was. lxxij.. And the asses were. xxx. thousande and fyne hundred / of which the Lordes parte was. lxi.. And the women were. xvi. thousande/ of which the Lordes parte was. xxxij. soules. And Moses gaue that summe which was the Lordes heueofferynge vnto Eleazer the preast: as the Lorde commaunded Moses.

And the other halfe of the childern of Israel which Moses seperated from the men of warre (that is to wite / the halfe that pertayned vnto the congregacion) was. iij. hundred thousande and. xxxvij. thousande and fyne hundred shepe: and. xxxvi. thousande oxen: and. xxx. thousande asses and fyne hundred: and. xvi. thousande women. And Moses toke of this halfe that pertayned vnto the childern of Israel: one of euery fystie/ both of the wemen & of the cattell/ and gaue them vnto the leuites which wayted vpon the habitation of the Lorde/ as the Lorde commaunded Moses.

And the officers of thousandes of the hoste / the captaynes ouer the thousandes and the captaynes ouer the hundreds came forth & sayed vnto Moses: Thy seruantes haue taken the summe of the men of warre/ which were vnder oure hande/ & there lacked not one man of them. We haue herfore brought a present vnto the Lorde what euery man founde of Jewels of golde/ cheyns/ bracelets/ ringes/ earynges & spangels/ to make an attonement for oure soules before the Lorde.

And Moses & Eleazer toke the golde off them: Jewels of all maner facions. And all the golde of the heueofferynge of the Lord/ of the captaynes ouer thousandes & hundreds was. xvi. thousand. vij. hundred & l. syles/

which y<sup>e</sup> m<sup>e</sup> of warre had spoyled/ every man for him selfe. And Moses & Eleazer y<sup>e</sup> preast roke the golde of the capraynes ouer the thonsandes & ouer the hundreds/ & brought it in to the tabernacle of witnesse: to be a memorie all vnto y<sup>e</sup> childern of Israel/ before y<sup>e</sup> Lorde.

## The xxxij. Chapter.

**T**he childern of Ruben & the childern of Gad/ had an excedinge grea<sup>r</sup>e multitude of catell. And whē they sawe the lōde of Jaaser & the lōde of Gilead y<sup>e</sup> it was an apte place for catell: they came & spake vnto Moses & Eleazer y<sup>e</sup> preast & vnto y<sup>e</sup> lordes of y<sup>e</sup> cōgregaciō sayenge. The lōde of Astaroth Sibon & Beon/ whiche contrey y<sup>e</sup> Lorde smote before the congregacion of Israel: is a lōde for catell and w<sup>e</sup>thy seruantes haue catell wherfore/ sayed they yf we haue founde grace in thy syghte/ let this lōde be geuen vnto thy seruantes to possesse/ and bringe vs not ouer Iordane.

And Moses sayed vnto the childre of Gad and of Ruben: shall y<sup>e</sup> youre brethern goo to warre and yet aryue herē? Wherfore discourage ye the herres of the childern of Israel for to goo ouer in to the lōde whiche the Lorde hath geue them? This dyd y<sup>e</sup> youre fathers/ whē I sent them from Eades berna to se the lōde. And they went vp euen vnto the ryuer of Escol & sawe the lōde/ & discouraged the herres of the childern of Israel/ that they shulde

nor goo in to the lōde whiche the Lorde had geuen them.

And the Lorde was wroth the same tyme and swore sayenge: None of the men that came out of Egipte frō twentye yere olde and a bene/ shall se the lōde whiche I swore vnto Abraham / Isaac and Jacob/ because they haue not continually folowed me: saie Caleb the sonne of Iephune the Kenesite/ & Iesua the sonne of Nun/ for they haue folowed me continually. And the Lorde was angriue with Israel/ and made them wandre in the wilderness. xl. yere/ vntill all the generacion that had done euell in the syghte of the Lorde were consumed.

And beholde/ ye are rysen vp in y<sup>e</sup> youre fasters stede/ the encrease of synfull men/ to augment the ferser warth of the Lorde to Israel warde. For yf ye turne away from after him/ he wyll yet agayne lene the people in the wilderness/ so shall ye destroy all this folke.

And they went nere him ad sayed: we will bylde shepfoldes here for oure shepe and for oure catell/ and cities for oure childern: But we oure selues will go ready armed before y<sup>e</sup> childern of Israel/ vntill we haue broughte them vnto their place. And oure childre shall dwell in the stronge cities/ because of the inhabiters of the lōde. And we will not returne vnto oure housses/ vntill the childern off



Israel haue enherited: every man his enheritaunce. For we will not enheret with them on yonder syde Iordane forwarde / because oure enheritaunce is fallen to vs on this syde of Iordane eastwarde.

And Moses sayed vnto them: Yf ye will do this thinge / that ye will go all harnesssed before the Lorde to warre / and will go all of you in harnessse quer Iordane before y Lorde / vntill he haue cast out his enemyes before him / & vntill the londe be subdued before y Lorde: then ye shall returne & be without synne agens the Lorde & agens Israel / & this lōde shall be youre possession before the Lorde. But & yf ye will not do so / beholde / ye synne agens the Lorde: ad be sure youre synne will synde you out. Bilde youre cities for youre childern & foldes for youre shepe / & se ye do y ye haue spoken.

And the childern of Gad & of Ruben spake vnto Moses sayenge: thy seruautes will do as my lorde commaundet. Oure childre oure wyues substāce & all oure catell shall remaine here in the cities of Gilead. But we thi seruautes will goo all harnesssed for the warre vnto batayle before the Lorde / as my lorde hath sayed.

And Moses comaūded Eleazer y preast & Josua y sonne of Nun & the annuēt hedes of the tribes of the childern of Israel / & sayed vnto them: Yf the childern of Gad and Ru-

ben will goo with you ouer Iordane / all prepared to syghte before the Lorde: then when the lande is subdued vnto you / geue them the londe of Gilead to possesse / but & yf they will not goo ouer with you in harnessse / then they shall haue their possessions amenge you in y londe of Canaan. And the childern of Gad & Ruben answered sayenge: that which y Lorde hath sayed vnto thi seruautes we will doo. We wil goo harnesssed before the Lorde in to the londe of Canaan / & the possession of oure enheritaunce shall be on this syde the Iordane.

And Moses gaue vnto y childern of Gad and of Ruben & vnto halfetherybe of Manasse the sonne of Joseph / the kyngdome of Sihon kyng of the Amontes / and the kyngdome of Og kyng of Basan / the lande that longed vnto the cities thereof in the costes of the contre rounde aboute. And the childern of Gad bylt Sibō / ataroth / Aroer / Atroth / Sophan / Jafer / Jegabcha / Bethnimra & Betharan stronge cities / and they bylt foldes for their shepe. And the childern of Ruben bylt Zesebon / Elalea / Kiriathaim / Nebo / Baal Meon and turned their names / and Sibama also: & gaue names vnto the cities which they bylt.

And the childern of Machir the sonne of Manasse went to Gilead and rofeit / and put out the Amontes y weretherein. And Mos-

ses gaue Gilead vnto Machir the sonne of Manasse / & he dwelt therein. And Jair the sonne of Manasse wēt & toke y small townes thercof / & called the the townes of Jair. And Nobah went & toke Kenath with the townes longinge thereto / & called it Nobah after his awne name.

**T**hese are the iurneyes of the children of Israel which went out of the lande of Egypte with their armies vnder Moses ad Aaron. And Moses wrote their goenge out by their iurneyes at y cōmaundment of the Lorde: euen these are y iurneyes of the goenge out. The children of Israel departed from Rahēses the. xv. daye of the first moneth / on y morowe after Passes ouer & went out with an hie bande in the syghre of all Egypte / while the Egyprians buried all their firstborne which the Lorde had smoten amongethē. And vppō their goddes also the Lorde dyd execucion. And y children of Israel remoued from Rahemsēs and pitched in Sucoth.

And they departed frō Sucoth & pitched their tentes in Ethā / which is in the edge of y wyldernesse. And they remoued frō Ethā ad turned vnto the entrynge of Hioroth which is before baall Zephon / & pitched before Mijsdol. And they departed frō before Hioroth & went thorow the myddes of the see in to the wildernesse / & wēt. iij. dayes iurney in y wil-

dernesse of Ethā / & pitched in Marah. And they remoued frō Marah & wēt vnto Elim where were. xij. fountaynes ad. lxx. datetrees and they pitched there.

And they remoued from Elim & laye fast by the red see. And they remoued frō the red see & laye in y wildernesse of Sin. And they toke their iurney out of y wildernesse of Sin / & sent vpp their tentes in Saphka. And they departed from Saphka / and laye in Illus. And they remoued from Illus / & laye at Raphedim / where was no water for the people to drynke. And they departed from Raphedim / and pitched in the wildernesse of Sinai.

And they remoued from the deserte of Sinai / & lodged at the graues of Iust. And they departed from the sepulchres of Iust / ad laye at Hascroth. And they departed from Hascroth / & pitched in Kithma. And departed frō Kithma and pitched at Rimon Parez. And they departed from Rimon Parez / & pitched in Libna. And they remoued from Libna / & pitched at Kissa. And they iurneyed frō Kissa ad pitched in Behelatha. And they went frō Behelatha / & pitched in moūt Sapher. And they remoued from mount Sapher / and laye in Barada. And they remoued from Barada / and pitched in Makebeloth.

And they remoued from Makebeloth / & laye at Tabath / ad they departed frō Tabath & pitched at Tharash. And they remoued frō

Tharath/and pitched in Mithca. And they went from Mithca/and lodged in Sasmona. And they departed from Sasmona/and laye at Moseroth. And they departed from Moseroth/and pitched amonge the childern of Jaceon. And they remoued from the childern of Jaceon/ad laye at Hor gidgad. And they went from Hor gidgad/and pitched in Jathbatha. And they remoued from Jathbatha/and laye at Abirona. And they departed from Abirona/and laye at Ezeon gaber. And they remoued from Ezeon gaber/and pitched in the wilder nesse of Zin/which is Cadcs.

And they remoued from Cadcs/a pitched in mount Hor/in y edge of the londe of Moab. And Aaron the preast went vpp in to mount Hor at the commaundment of y Lorde a dyed there/euen in the fortieth yere / after the childern of Israel were come out of y londe of Egypte/a in the first daye of the fyf te moneth. And Aaron was an hundred ad xxxiij. yere olde when he dyed in mount Hor.

And Kinge Erad the canaanite which dwelt in y south of y lond of canaa / herd y the childern of Israel were come.

And they departed fro mount Hor/a pitched in Salmona. And they departed from Salmona/a pitched in Phimon/a they departed from Phimon/a pitched in Oboth. And they departed fro Oboth/a pitched in Jgim

Abarim in the borders of Moab. And they departed from Jgim/and pitched in Sibon Gad. And they remoued from Sibon Gad/and laye in Almon Diblathama. And they remoued from Almon Diblathama/ad pitched in y mountaynes of Abarim before Nisbo. And they departed from the mountaynes of Abarim/a pitched in the feldec of Moab fast by Jordane nye to Jericho. And they pitched apou Jordayne/from Beth Haesmoth vnto y playne of Sitim in y feldec of Moab.

And the Lorde spake vnto Moses in the feldec of Moab by Jordayne nye vnto Jericho/sayēge: speake vnto the childern of Israel and saye vnto them: when ye are come ouer Jordane in to the londe of Canaan/ sethat ye dryue out all the inhabiters of the londe before you/a destroy their ymaginacions a all their ymages of Metall/ ad plucke downe all their alters bylt on hilles: And possesse y londe a dwell therein / for I haue geuen you the lond to enioye it. And ye shall denyde the enheritaunce of the londe by lott amonge youre kynredes/ad geneto the moo the moare enheritaunce/a to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in y trybes of youre fathers/in y place where euer ry mane lott fallerh.

But and ys ye will not dryne out the inhabiters of y londe before you/then these which ye let remayne of the/shalbe thornes in youre

eyes and dartes in youre sydes / & shall vere you in the lode wherem ye dwell. Moreouer it will come to passe / y I shall doo vnto you as I thought to doo vnto them.

## The. xxiiiij. Chapter.

**A**nd the Lorde spake vnto Moses sayenge: comāde the childern of Israel and saye vnto them: when ye come in to the londe of Canaan / this is the londe that shall fall vnto youre enheritaunce / the londe of Canaan with all hir costes. And youre south quarter shalbe from the wilderness of Sin alonge by the coste of Edom / so that youre south quarter shalbe from the syde of the salte see eastwarde / & shall fet a compassse fro the south vpp to Acrabim / & reach to Zinna. And it shall goo out on y south syde of Cadis Bernea / & goo out also at Hazer Adar / and goo alonge to Azmon. And shall fet a cōpasse from Azmon vnto the ryuer of Egipte / and shall goo out at the see.

And youre west quarter shall be the grete see / which coste shalbe youre west coste.

And this shalbe youre north quarter: ye shall compassse from the grete see vnto mouē Bor. And from mount Bor / ye shall compassse & goo vnto Bemat / and the ende of y coste shalbe at Sedada / & the coste shall reach out to Sephren and goo out at Hazer Enan. And this shalbe youre north quarter.

And ye shall compassse youre east quarter fro Hazer Enan to Sepham. And the coste shall goo downe from Sepham to Kibla on the east syde of Ain. And then descende and goo out at the syde of the see of Chinerath eastwarde. And then goo downe alonge by Jordayne / and leue at the salte see. And this shall be youre lode with all the costes thereof rounde aboute.

And Moses commaunded the childern of Israel sayenge: this is the lode which ye shall enheritt by lotte / and which the Lorde comāded to geue vnto. ix. trybes and an halfe: for the trybe of the childern of Ruben haue receaved / in the houssholdes of their fathers / and the trybe of the childern of Gad in their fathers houssholdes / & halfe the trybe of Manasse / haue receaved their enheritaunce / that is: 3. wete. iiij. trybes and an halfe haue receaved their enheritaunce on y other syde of Jordayne by Jericho eastwarde / toward the sonne rysynge.

And the Lorde spake to Moses sayenge: These are the names of y men / which shall deuyde you the londe to enheritt. Eleazer y prest / & Josua the sonne of Nun. And ye shall take also a lorde of enery trybe to deuyde the londe / whose names are these: In the trybe of Juda / Caleb y sonne of Jephune. And in y trybe of y childern of Simeon / Semuel y sonne of Amund / & in y tribe of Be Jamin / Eli

dad the sonne of Eilon. And the intrybe of y<sup>e</sup> childern of Dan/the lorde Bucki the sonne of Jagli. And amonge the childern of Joseph: in the trybe of the childern of Manasse/the lorde Hamiel the sonne of Ephod. And in the trybe of the childern of Ephraim/y<sup>e</sup> lorde Cemuelt the sonne of Siphthan. And in the trybe of the sonnes of Zabulon/y<sup>e</sup> lorde Elizaphan the sonne of Parnac. And in the trybe of the childern of Issachar/the lorde Paltiel y<sup>e</sup> sonne of Asan. And in the trybe of the sonnes of Affer/the lorde Abihud y<sup>e</sup> sonne of Selomi. And in the trybe of the childern of Naphtali/the lorde Peda El the sonne of Ammihud. These are they which the Lorde commanded to denyde the enheritaunce vnto the childern of Israel/in the londe of Canaan.

## ¶ The. xxxv. Chapter.

**A**ND the Lorde spake vnto Moses in y<sup>e</sup> felde of Moab by Jordayne Jericho sayenge: commaunde the childern of Israel/that they geue vnto the leuites of the enheritaunce of their possession: cities to dwell in. And ye shall geue also vnto the cities of y<sup>e</sup> leuites/suburbes rounde aboute them. The cities shalbe for them to dwell in / and y<sup>e</sup> suburbs for their carell/possession and all maner bestes of theirs.

And the suburbs of the cities which ye shall geue vnto the leuites/shall reach from the wall of y<sup>e</sup> citie outwarde/a thousande eu

bites rounde aboute. And ye shall measure without the citie / and make the vmost border of the east syde: two thousande cubites/ And the vmost border of the south syde: two thousande cubites / And the vmost border of the west syde: two thousande cubites: and the vmost border of the north syde: two thousande cubites also: and the citie shalbe in the myddes. And these shall be the suburbs of their cities.

And amonge the cities which ye shall geue vnto the leuites / there shall be sixe cities of fraunches which ye shall geue to that intent that he which fillith / maye flye thyder. And to them ye shall adde. xliij. cities mo: so that all the cities which ye shall geue the leuites shalbe. xlvij. with their suburbs. And of the cities which ye shall geue oute of the possessyons of the childern of Israel / ye shall geue many out of their possessions that haue moche and fewe out of their possessiōs that haue litle: so that euery tribe shall geue of his cities vnto the leuites/acordinge to the enheritaunce which he enheriteth.

And the Lorde spake vnto Moses sayenge: speake vnto the childern of Israel and saie vnto them: when ye be come ouer Jordayne into the londe of Canaan / ye shall bylde cities whiche shalbe priuyleged townes for you: that he whiche sleeth a man vnwares/maye flye thither. And the cities shalbe to

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flee from the executer of bloude / that he wyl  
che fyllid dye not / vntill he stonde before the  
congregation in iudgement. And of these  
vi. fire cities which ye shall geue. iij. ye shall  
geue on this syde Jordayne and. iij. in y<sup>e</sup> lon  
de of Canaan. And these sixe fire cities shal  
be for the childern of Israel & for the straun  
ger & for him that dwelleth amonge you / y<sup>e</sup>  
all thei which kill any persone vnwares / ma  
ye flee thither.

If any man smyte another with a wepō  
of yerner that he dye / than he is a murtherer /  
& shall dye for it.

If he smyte him with a throwinge stone  
that he dye therewith / then he shall dye: for  
he is a murtherer and shalbe slayne there  
fore.

If he smyte him with a handwepon of  
woodd that he dye therewith / then he shall  
dye: for he is a murtherer and shalbe slayne  
therefore.

The iudge of bloude shall flee the murther  
er / as soone as he synderth him: If he thurst  
him of hate or hurle at him with layenge of  
wayte that he dye or smyte him with his han  
de of enmye that he dye / he that smote him  
shall dye: for he is a murtherer. The iustice  
of bloude shall flee him as soone as he syn  
derth him.

But and yf he puffed him by chaunce &  
not of hate or cast at him with any maner of

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thyng and not of layenge of wayte: or cast  
any maner of stone at him that he dye theres  
with / and save him net: And he cast it upon  
him and he dyed / but was not his enemye  
neither soughte him ony harme: Then the co  
gregation shall iudge betwene the sleer &  
the executer of bloude in suche cases. And  
the congregation shall deliuer the sleer out  
of the hande of the iudge of bloude / and  
shall restore him agayne vnto the fraun  
chesed cite / whether he was fled. And  
he shall hyde there vnto the deathe off the  
hye preaste whiche was anoynted with hos  
ly oyle.

But and yf he came without the borders  
of his priuyleged cite whether he was fled /  
yf the bloude venger synde him without the  
borders of his fire towne / he shall flee the  
murtherer and be gillelesse / because he shul  
de haue bidden in his fire towne vntill the  
death of the hye preaste / and after the death of  
the hye preast / he shall retorne agayne vnto  
the londe of his possessyon. And this  
shalbe an ordinance and a lawe vnto you /  
amonge youre childern after you in all youre  
habitations.

Whose ener sleeth / shalbe slaine at y<sup>e</sup> mou  
the of witnesses. For one witnesse shall not  
answere agenste one persone to put him to  
death. Moreover ye shall take none amena  
des for the lyfe of the murtherer whiche is

B. ij.

worthy to dye: But he shall be put to deeth. Also ye shall take none atonement for him y<sup>e</sup> is shed to a fre cite/that he shulde come agayne and dwell in the londe before the deeth of the hye preast.

And se that ye polute not the londe which ye are in/for bloude defyleth the londe. And the londe can none other wyse be clensed of y<sup>e</sup> bloude that is shed therein/but by the bloude of it that shed it. Defyle nottherfore the londe which ye inhabit/a in the myddes of which I also dwell/for I am y<sup>e</sup> Lorde which dwell amonge the childern of Israel.

¶ The xxxvi. Chapter.

**A**ND the auntyet heedes of the childern of Gilead the sonne of Machir y<sup>e</sup> sonne of Manasse of the kynred of y<sup>e</sup> childern of Joseph/came forth and spake before Moses and the prynces which were auntyet heedes amōge the childern of Israel & sayed: The Lorde commaunded my lorde to geue y<sup>e</sup> land to inherette by lotte to the childern of Israel. And then my lord commaunded in y<sup>e</sup> name of the Lorde to geue the inheritaunce of Zelaphead oure brother vnto his doughters. Now when any of the sonnes of the trybes of Israel take them to wyues/ then shall their inheritaunce be taken from the inheritaunce of oure fathers/and shall be put vnto the inheritaunce of the trybe in which they

are and shal be taken from the lot of oure inheritaunce. And when the fre yere cometh vnto the childern of Israel/ then shall their inheritaunce be put vnto the inheritaunce of the trybe where they are in/and so shall their inheritaunce be taken awaye from the inheritaunce of the trybe of oure fathers.

And Moses commaunded the childern of Israel at the mouth of the Lorde sayenge: the trybe of y<sup>e</sup> childern of Joseph haue sayed well. This therfore doeth the Lorde commaūde the doughters of Zelaphead sayenge: let them be wyues to whom they the silfe thynke best/but in the kynred of the trybe of their father shall they marye/that the inheritaunce of the childern of Israel roole not from trybe to trybe. But that the childern of Israel maye abyde/every man in the inheritaunce of the trybe of his fathers And every doughter that possesseth any inheritaunce amonge the trybes of the childern of Israel / shalbe wyfe vnto one of the kynred of the trybe of hir father/that the childern of Israel maye enioy every man the inheritaunce of his father / & that the inheritaunce goo not from one trybe to another: but that the trybes of the childern of Israel/maye abyde every man in his awne inheritaunce.

And as the Lorde commaunded Moses even so dyd the doughters of Zelaphead: Mahela, Thirza, Bagla, Milca and Noa/

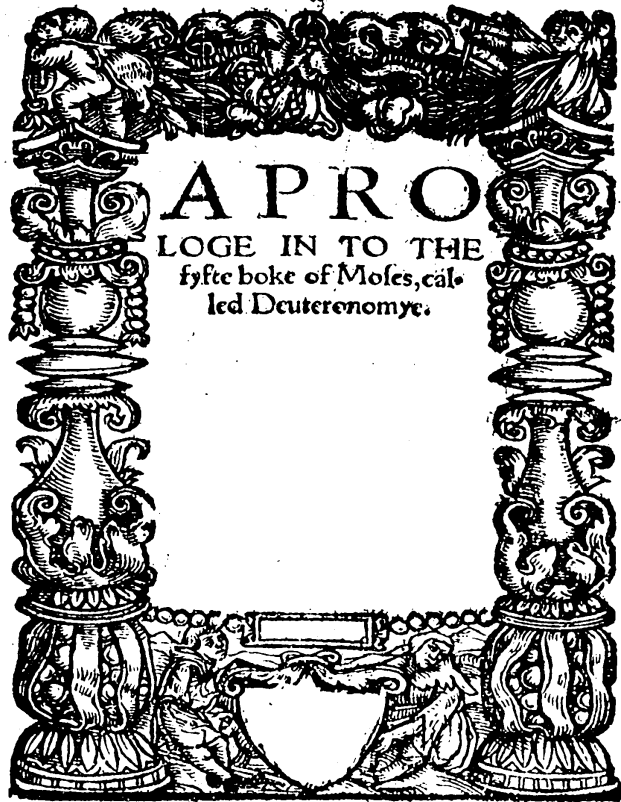
xxxvi. Chapter.

And were married vnto their fathers brothers  
sonnes/of the kynred of the children of Ma-  
nasse the sonne of Joseph: and so they had thei-  
re inheritance in the tribe of the kynred of  
their father.

These are the commaundmentes & lawes  
which the Lorde commaunded thoro Mo-  
ses vnto the children of Israel in the felde  
of Moab apon Iordayne nye vnto Jericho.

¶ The ende of the.iiiij. booke of Moses.







His is a boke worthye  
to be rede in daye and  
nyghte and neuer to be  
oute of handes. For it  
is the most excellent of  
all the bokes of Moses.  
It is easye also and light  
and a very pure gospell  
that is to wete, a preachinge of fayth and loue :  
deducinge the loue to God oute of fayth, and  
the loue of a mans neyghboure out of the loue  
of God. Herin also thou mayst lerne right me-  
ditacion or contemp'acyon, which is nothing  
els saue the callynge to mynde and a repeatyng  
in the hert of the gloriouse and wonderfull dea-  
des of God, and of his terrible handelinge off  
his enemyes and mercifull entreating of them  
that come when he calleth them which thinge  
this boke doth and almost nothing els.

In the.iiij. first chaptres he reherfeth the be-  
nefittes of God done vnto the, to prouoke the  
to loue, and his mightie deades done aboue all  
naturall power and beyonde all naturall capaci-  
te of fayth, that they might beleue God and true-  
st in him and in his strength. And thyrde he  
reherfeth the three plagis of God vppon his  
enemyes and on them which thorowe impacien-  
tentie and vnbeleffe fell from him : partelye to  
tame

tame and abate the appetites of the fleshe whi-  
che alwaye fyght agens the spirite, and parte-  
ly to bridle the wilde raginge lustes of the in  
whom was no spirite: that though they had no  
power to do good of loue, yet at the lest waye  
they shulde abiteyne from outwarde euell for  
feare of wrath and cruell vengeance whiche  
shuld fall vppon them and shortly finde them  
oute, yf they cast vpp goddes nurter and runne  
at ryorte beyonde his lawes and ordinaunces.  
Moreouer he chargeth them to put nought to  
nor take oughte awaye from goddes wordes,  
but to be diligent onely to kepe them in reme-  
braunce and in the harte and to teache their  
childern, for feare of forgettinge. And to be-  
ware ether of makynge imagerye or of bowin-  
ge them selues vnto images sayenge: Ye sawe  
no image when God spake vnto you, but here  
de avoyce onely and that voyce kepe and the-  
runto cleaue, for it is youre liffe and it shall sa-  
ue you. And finally yf (as the frayltie of al flesh  
is) they shall haue fallen from God and he ha-  
ue brought them in to trouble, aduersyte, and co-  
braunce and all necessite: yet yf they repent and  
turne, he promyseth them that God shall reme-  
bre his mercie and receave the to grace agayne.

In the fift he repeteth the. x. commaundme-  
ntes and that they myght se a cause to do them

A ij of log

of loue, he biddeth them remembre that they were bounde in Egipte and how God deliuered them with a mightie hande and a stretched out arme, to serue him and to kepe his commaundmentes: as Paule sayeth that we are bought with Christes bloude and therefore are his seruautes and not oure awne, and ought to seke his will and honoure onlye and to loue and serue one another for his sake.

In the sixte he setteth out the fountayne off all commaundmentes: that is, that they beleue how that there is but one God that doeth all, and therefore ought onlye to be loued with all the herte, all the soule and all the myghte. For loue only is the fulfillingge of the commaundmentes, as Paule also sayeth vnto, the Romaynes and Galathians likewise. He warneth the also that they forgett not the commaundmentes, but teach the their children and to shew the ir children also how God deliuered the out of the bondage of the Egiptians to serue him and his commaundmentes, that the children myght se a cause to worke of loue, likewise.

The seuēth is all together of faith: he remoueth all occasiōs that might withdrawe them from the fayth, and pulleth them also from all confidence in them selues, and sturreth the vp to trust in god boldlye and onlye.

Of the

Of the eyght chaptre thou seyst how that the cause of all temptation is, that a mā might se his awne herte. For whē I am brought in to that extremite that I must ether suffre or forsake god, then I shall seale how moch I beleue and trust in him, and how moch I loue him. In like maner, yf my brother do me euil for my good, then yf I loue him when there is no cause in him, I se that my loue was of god, and euē so yf I then hate him, I seale and peaceace that my loue was but wordly. And finallye he sturreth the to the fayth and loue of god, and dryveth them frō all confidence of their awne selues.

In the nynth also he moueth the vnto faith and to put their trust in god, and draweth the from confidence of them selues by rehearsing all the wekednesse which they had wrought from the first daye he knew them vnto that same daye. And in the end he repeteth how he confured god in horeb and ouercame him with prayer, where thou mayest lerne the right maner to praye.

In the tenth he rekeneth vpp the pith of all lawes and the keepinge of the lawe in the harte: which is to feare god loue him and serue him with all their harte soule and mighte and kepe his commaundmentes of loue. And he sheweth a reason why they shuld that doo: euen because

because god is lord of heuen and erth and hath also done all for them of his awne goodnesse without their deservinge. And then out of the loue vnto god he bringeth the love vnto a mans neyghboure sayenge: god is lorde aboue all lordes and loveth all his seruauntes indifferently, as well the poore and feble and the straunger, as the rich and mightye, and therfore wil that we loue the poore and the straunger. And he addeth a cause, for ye were straungers and god deliuered you and hath brought you vnto a londe where ye be at home. Loue the straunger therfore for his sake.

In the .xi. he exhorteth them to loue and feare god, and reherceth the terrible dedes off god vppon his enemies, and on them that rebelled agens him. And he testifieth vnto the both what will folow yf they loue and feare god, and whate also yf they despise him and breake his commaundment.

In the .xij. he comaundeth to put out of the waye all that might be an occasion to hurte the fayth and forbiddeth to do ought after their awne mindes, or to alre the worde of god.

In the .xiiij. he forbiddeth to herken vnto ought saue vnto gods worde: no though he which couſeileth contrarye shuld come with miracles, as Paule doth vnto the Galathians.

In the

In the .xliij the beestes are forbidde, partly for the vncleannesse of the, and partly to cause hate betwene the hethē and the, that they haue no cōuersatiō gether, in that one abhorreth whatt the other eateth. Vnto this .xv. chaptre all pertaine vnto faith and loue cheflye. And in this .xv. he beginneth to entreate moare speciallye of thinges pertaininge vnto the comen welth and equite and exhorteth vnto the loue of a mans neyghboure. And in the .xvi. amonge other he forgetteth not the same. And in the .xviij. he entreateth of right and equite chefly, in so moche that when he loketh vnto faithe and vnto the, punyishment of ydolatres, he yett endeth in a laue of loue and equite: forbiddinge to comdemne any man vnder lesse them twoo witnesses at the lest and commaundeth to bringe the trespassers vnto the open gate of the citey where all men goo in and out, that all men might heare the cause and se that he had but right. But the pope hath founde a better waye, even to apposse him without any accusare and that secretlye, that no man knowe whether he haue right or no, ether haue his articles or answer: for feare lest the people shuld serch whether it were so or no.

In the .xviij. he forbiddeth all false and deuylishe craftes that hurte true fayth. Moreover because

because the people coude not heare the voyce of the lawe spokē to thē in fire, he promisseth thē a nother prophete to brige thē better tydinges which was spokē of christ oure sauour.

The.xix. ad so forth vnto the ende of the xxvij.is almost al to gether of love vnto oure neygboures ad of lawes of equite ad honestye with now ad then a respecte vnto fayth.

The.xxvij.is a terrible chaptre ad to be trēbled at: A christē mans harte might wel bleed for sorow at the readinge of it, for feare of the wrath that is like to come vpō us accordinge vnto all the curses which thou there readest. For acordinge vnto these curses hath god delt with all nacions, after they were fallē in to the abominacions of blindnesse.

The.xxix.is like terrible with a godly lesso in the ende that we shuld leue serchige of god des secrettes ad geue diligēce to walke accordinge to that he hath opened vnto us. For the kepige of the cōmaūdmētes of god teacheth wisdomē as thou mayeste se in the same chapter, where Moses sayeth, kepe the cōmaūdmētes, that ye maye vnderstōd whate ye ought to do. But to serch goddes secrettes blideth a mā as it is wel proved by the swarmes of oure sophisters, whose wise booke are now whē we loke ī the scripture, foude but ful of folishnesse.

The first Chapter of Deuteronomye. Fo.1.



Hese be the wordes which Moses spake vn to all Israel, on the othēr syde Iordayne in the wildernesse and in the felde by the red see, betwene Pharā ad Tophel, Laban, Haze

roth and Disahab.xij.dages iurney from Horeb vnto Cades bernea, by the waye that leaeth vnto mount Seir. And it fortunēd the first daye of the.xi.moneth in the fortieth yere, that Moses spake vnto the childern of Israel accordinge vnto all that the Lorde had geuen him in commaundment vnto them, after that he had smote Sihon the kynge of the Amorites which dwelt in Hesbon, and Og kinge of Basan which dwelt at Astaroth in Edrei.

On the other syde Iordayne in the londe of Moab, Moses began to declare this lawe saynge: the Lorde oure God spake vnto us in Horeb sayenge: Ye haue dwelt longe ynough in this mount: departe therfore and take your iurney and go vnto the hilles of the Amorites and vnto all places nye there vnto: both felde, hilles and dales: and vnto the south and vnto the sees syde in the londe of Canaan, and vnto libanon: euen vnto the greate ryuer Eu-

B phrates

phrates. Beholde, I haue set the londe before you: goo in therfore and possesse the londe which the Lord swaue vnto youre fathers Abraham, Isaac and Iacob, to geue vnto them and their seed after them.

And I sayde vnto you the same season: I am not able to bere you my selfe alone. For the Lorde youre God hath multiplyed you: so that at ye are this daye as the starres of heauen in numbre (the Lorde god of youre fathers make you a thousande tymes so many more as ye are, and blesse you as he hath promysed you) how (sayde I) can I my selfe alone, beare the combraunce, charge and stryffe that is amonge you: brynge therfore men of wysdome and of vnderstondinge and expert knowne amonge youre trybes, that I maye make them rulers ouer you.

And ye answered me and sayed: that which thou hast spoken is good to be done. And then I toke the heedes of youre trybes, men of wysdome and that were expert, and made them rulers ouer you: captaynes ouer thousandes and ouer hundredes ouer fiftye and ouer ten, and officers amonge youre trybes.

And I charged youre Iudges the same tyme me sayenge: heare youre brethern and iudge righte

Iudges.

righteously betwene euery man and his brother and the straunges that is with him. Se that at ye knowe no man in Iudgement: but heare the small as well as the greate and be afrayed of no man, for the lawe is Gods. And the cause that is to harde for you, brynge vnto me and I will heare it. And I commaunded you the same season, all the thinges which ye shulde doo.

And then we departed from Horeb and walked thorow all that greate and terrible wilderness as ye haue sene alonge by the waye that ledeth vnto the hilles of the Amorites, as the Lorde oure God commaunded us, and came to Cades bernea. And there I sayed vnto you: Ye are come vnto the hilles of the Amorites, which the Lorde oure God doth geue vnto us. Beholde the Lorde thi God hath sett the londe before the, goo vpp and conquere it, as the Lorde God of thy fathers sayeth vnto the: feare not, nether be discouraged.

And then ye came vnto me euery one and sayed: Let us sende men before us, to serche us out the londe and to brynge us worde agayne, both what waye we shall goo vpp by, and vnto what cities we shall come. And the sayenge pleased me well

B ij. and I

and I toke .xij. men of you, of euery trybe one. And they departed and went vp in to the hye contre and came vnto the ryuer Escoll, and serched it out, and toke of the frute of the londe in their hondes and brought it doune vnto us and brought us worde agayne and sayde: it is a good lande which the Lorde oure God doeth geue us.

Notwithstandinge ye wolde not consente to goo vpp, but were dishobedient vnto the mouth of the Lorde youre God, and murmured in youre tentes and sayde: because the Lorde hateth us, therefore he hath brought us out of the londe of Egypte, to deliuer us in to the handes of the Amorites and to destroye us. How shall we goo vpp? Oure brethern haue discouraged oure hartes sayenge: the people is greater and taller than we, and the cities are greatte and walked euen vpp to heauen, and mo reouer we haue sene the sonnes of the Enakimes there.

And I sayed vnto you: dreade not nor be afrayed of the: The Lorde youre God which goeth before you, he shall fyghte for you, accordinge to all that he dyd vnto you in Egypte before youre eyes and in the wildernesse: as thou hast sene how that the Lord thy God bare thee as a man shulde beare his sonne, thorow out al

out all the waye which ye haue gone, vntill ye came vnto this place. And yet for all this sayenge ye dyd not beleue the Lorde youre God which goeth the waye before you, to serche you out a place to pitche youre tentes in, in fyre by nyght, that ye myghte se what waye to go and in a cloude by daye.

And the Lorde herde the voyce of youre wordes and was wroth and swore sayenge, the re shall not one of these men of this frowarde generacion se that good londe which I swore to geue vnto youre fathers. Now Caleb the sonne of Iephune, he shall se it, and to him I will geue the londe which he hath walked in and to his childern, because he hath continually folowed the Lorde. Likewise the Lorde was angrye with me for youre sakes sayenge: thou also shalt not go in thither. But Iosua the sonne of Nun which stondeth before the, he shall go in thither. Bolde him therefore for he shall deuyde it vnto Israel. Moreouer youre childern which ye sayed shulde be a praye, and youre sonnes which knowe nether good nor bad this daye, they shall goo in thither and vnto them I will geue it, and they shall enioye it. But as for you, turne backe and take youre iurneye in to the wildernesse: euen the waye to the reed see.

Then ye answered and sayed vnto me: We haue

## II. Chapter.

haue synned agens̄t the Lorde: we will goo vp and fyghte, acordinge to all that the Lorde oure God cōmaunded us. And whē ye had gyrded on euery man his wepons of warre and we were ready to goo vp in to the hilles, the Lorde sayed vnto me: saye vnto thē, se that ye go not vp and that ye fighte not, for I am not amōge you: lest ye be played before youre enemies.

Here thou seest the very image of the papistes. For thei like wife where Gods worde is, there they helpe not ad where it is not there they be bold.

\* And whē I told you ye wold not heare: but disobeyed the mouth of the Lorde, and went presumptuously vp in to the hilles.

Thē the Amorites which dwelt in those hilles, came out agens̄t you and chafed you as bees doo, and hewed you in Seir, euē vnto Horma. And ye came agayne and wepre before the Lorde: but the Lorde wolde not heare youre voyce nor geue you audience. And so ye abode in Cades alōge season, acordinge vnto the tyme that ye there dwelt.

The.ij. Chapter.

**T**Hen we turned and toke oure iurney in to the wildernesse, euen the waye to the red see as the Lord cōmaunded me. And we compassed the mountayns of Seir a lōge tyme. Thē the Lorde spake vnto me saienge: Ye haue cōpassed this mountayns lōge ynough, turne you northwarde. And warne the people sayenge

## II. Chapter.

## Fo. III.

enge: Ye shall goo thorow the costes of youre brethern the childern of Esau which dwell in Seir, and they shalbe afayed of you: But take good hede vnto youre selues that ye prouoke thē not, for I wil not geue you of their lōde, no not so moch as a fore breadeth: because I haue geuē mount Seir vnto Esau to possesse. Ye shal all bye meate of thē for money to drinke. For the Lorde thy God hath blessed the in all the workes of thine hāde, and knew the as thou wētest thorow this greate wildernesse. Moreouer the Lorde thy God hath bene with the this. x. I yeres, so that thou hast lacked nothing.

And whē we were departed from oure brethern the childern of Esau which dwelt in Seir by the felde waye from Elath ad Ezion Gaber, we turned ad went the waye to the wildernesse of Moab. I hē the Lorde sayed vnto me se that thou vexe not the Moabites, nethet prouoke thē to batayle for I will not geue the of their lōde to possesse: because I haue geuē Ar vnto the childern of loth to possesse. The Emims dwell there in in tymes past, a people greate, many ad tal, as the Enakimes: which also were takē for geantes as the Enakimes: And the Moabites called thē Emymes. In like maner the Horimes dwell in Seir before time which the



Chapter.  
the children of Esau cast out, and destroyed them  
before them and dwelt there in their steade: as  
Israel dyd in the londe of his possessiō which  
the Lorde gaue them

Now ryle vpp (sayed I) and get you ouer the  
ryuer Zared: and we went ouer the ryuer Zared.  
The space in which we came from Cades ber-  
nea vntill we were come ouer the ryuer Zared  
was. xxxviij. yerres: vntill all the generacion of  
the men of warre were wasted out of the host  
as the Lorde swaue vnto the. For in dede the  
hande of the Lorde was agēst the, to destroye  
them out of the host, till they were consumed.

And as soone as all the men of warre were  
consumed and dedd from amonge the peo-  
ple, then the Lorde spake vnto me sayenge.  
Thou shalt goo thow Ar the coste of Mo-  
ab this daye, and shalt come nye vnto the  
children of Ammon: se that thou vexethem  
not, nor yet prouoke them. For I will  
not geue the of the londe of the children  
of Ammon to possesse, because I haue ge-  
uen it vnto the children of loth to possesse.  
That also was taken for a londe of geau-  
ntes and geauantes dwelt therin in olde tyme,  
and the Ammonites called them Zam-  
zumys. A people that was great, ma-  
ny and taule, as the Enakym. But the  
Lorde

Chapter. Fo. v  
Lorde destroyed them before the Ammo-  
nites, and they cast them out and they dwe-  
lt therē their steade: as he dyd for the children  
of Esau which dwell in Seir: euē as he destroyed  
the horyms before them, and they cast them  
out and dwell in their steade vnto this daye.  
And the Avims which dwelt in Hazarim euē  
vnto Aza, the Caphthoryms which came out  
of Caphthor destroyed them and dwelt in the  
ir rowmes.

Ryle vp, take youre journey and goo ouer  
the ryuer Arnon. Beholde, I haue geuen in to  
thy hād Sihō the Amorite kynge of Hesbō, and  
his londe. Goo to and conquere and prouoke  
hī to batayle. This daye I will begynne to send  
the feare and drede of the vppon all nacions  
that are vnder al portes of heauen: so that whē  
they heare speake of the, they shall tremble and  
quake for feare of the.

Then I sent messengers out of the wilder-  
nesse of kedemoth vnto Syhon kynge of Hes-  
bon, with wordes of peace saynge: Let me goo  
thorow thy londe. I will goo allweyes alonge  
by the hye waye and will nether turne vnto the  
righte hande nor to the left. Sell me meate for  
money for to cate, and geue me drinke for mo-  
ney for to drynke: I will goo thorowe by fote  
only (as the children of Esau dyd vnto me whē  
che

### III. Chapter.

che dwell in Scir and the Moabites whiche dwell in Ar) vntyll I be come ouer Iordayne, in to the londe which the Lorde oure God geueth vs.

But Sihon the kinge of Heshon wolde not let vs passe by him, for the Lord thy God had hardened his sprite and made his herte tough because he wolde deliuer him in to thy handes as it is come to passe this daye.

And the Lorde sayed vnto me: beholde, I haue begonne to set Sihon and his londe before the: goo to and conquere, that thou mayst possesse his londe. Then both Sihon and all his people came out agens<sup>t</sup> vs vnto batayle at Lahab. And the Lorde set him before vs, and we smote hym and his sonnes and all hys people.

And we toke all his cities the same season, and destroyed all the cities with men, women, and childern and let nothinge remayne, saue the catell only we caught vnto oure selues and the spoyle of the cities which we toke, from Aroer vppon the brynke off the riuer off Arnon, and the cite in the ryuer, vnto Gilead: there was not one cite to stronge for vs. The Lorde oure God deliuered all vnto vs: only vnto the londe of the childern of Ammon ye came not, nor vnto all the coste of the riuer Iabock  
ner

### III. Chapter. Fo. XIII

ner vnto the cities in the mountaynes, nor vnto what soeuer the Lorde oure God forbade vs.

#### ¶ The. iij. Chapter.

**T**Hen we turned and went vpp the waye to Basan. And Og the kinge of Basan came out agens<sup>t</sup> vs. both he and all his people to batayle at Edrey. And the Lorde sayed vnto me: feare him not, for I haue deliuered him and all his people and his lande in to thy hande and thou shalt deale with hi as thou dealest with Sihon kynge of the Amorites which dwelt at Heshon. And so the Lorde oure God deliuered in to oure handes, Og also the kinge off Basan and al his folke, And we smote him vntyll noughte was left him.

And we toke all his cities the same ceason (for there was not a cite whiche we toke not from them) euen .iij. score cities, all the region of Argob, the kyngdome of Og in Basan. All these cities were made stronge with hye walles, gates and barres, besyde unwalled townes a greate maynye. And we vtterly destroyed them, as we played with Sihon kynge off Heshon: bringing to nought al the cities with men, women and childern. But all the catell and the spoyle of the cities, we caughte for  
oure

oure selves.

### III. Chapter.

And thus we toke the same ceason, the lōd out of the hande of two kynges of the Amorites on the other syde Iordayne, from the ryuer of Arnon vnto mount Hermon (which Hermon the Sidons call Sirion, but the Amorites call it Senyr) all the cities in the playne ad all Gilead and all Basan vnto Sascha and E. drei, cities of the kingdome of Og in Basan. For only Og kynge of Basan remayned of the remnaūt of the geauntes: beholde, his yernen bed is yet at Rabath amonge the childern off Ammō. ix. cubettes longe ad, iiii. cubetes brode, of the cubettes of a man.

And when we had conquered this londe the same tyme, I gaue from Aroer which is apōn the riuier of Arnon, and halfe mount Gilead and the cities thereof vnto the Rubenites, and Gadites. And the rest of Gilead and all Basan the kingdome of Og, I gaue vnto the halfe trybe of Manasse: all the regiō of Argob with all Basan was called the londe of geauntes. Iair the sonne of Manasse toke all the regiō of Argob vnto the costes of Gesuri ad Machati, and called the townes of Basan after his owne name: the townes of Iair vnto this daye. And I gaue half Gilead vnto Machir. And vnto Ruben ad Gad, I gaue from Gilead vnto

### III. Chapter.

Fo. TII.

ad vnto the ryuer of Arnon ad half the valey ad the coste, euē vnto the ryuer Iabock which is the border of the childern of Ammon, and the felde ad Iordayne with the coste, from Cenereth even vnto the see in the felde which is the salt see vnder the sprynges off Pisga eastwarde.

And I commaunded you the same tyme (ye Ruben ad Gad) sayeng: the Lorde your God hath geuen you this londe to enioye it: se that ye go harnessed before youre brethern the childern of Israel, all that are mē of warre amonge you. Your wyues only youre childern ad youre catell (for I wote that ye haue moch catell) shall abyde in youre cities which I haue geuen you, vntyll the Lorde haue geuē rest vnto your brethern as well as vnto you, and vntyll they also haue conquered the londe which the Lorde your God hath geuen them beyonde Iordayne: and then returne agayne euery mā vnto his possession which I haue geuē you.

And I warned Iosua the same tyme sayeng thyn eyes haue sene all that the Lorde your God hath done vnto these two kynges, euē so the Lorde will doo vnto all kyngdomes whither thou goest. Feare them not, for the Lorde your God he it is that fighteth for you.

And I besoughte the Lorde the same tyme sayng

sayenge : O lorde Iehoua, thou hast begonne to shewe thy seruaunte thy greatnesse and thy mightie hande for there is no God in heauen nor in erth that can do after thy workes and after thy power: let me goo ouer ad se the good londe that is beyonde Iordayne, that goodly lhye contre and Libanon. But the Lorde was angrie with me for youre sakes and wolde not heare me, but sayed vnto me, be content, and speake henceforth no moare vnto me of this matter, Get the vp in to the toppe of Pisga ad lyste vpp thine eyes west, north, south ad east, ad beholde it with thine eyes for thou shalt not goo ouer this Iordayne. Moreouer, charge Iosua and corage him and bolde him. For he shall go ouer before his people, and he shall deuyde the londe which thou shalt se vnto them. And so we abode in the valaye besyde Beth Peor.

¶ The. iiii. Chapter.

**A**Nd now herken Israel vnto the ordinaunces ad lawes which I teache you, for to doo them, that ye maye lyue ad goo ad conquire the londe which the Lorde God of youre fathers geueth you. Ye shall put nothinge vnto the worde which I commaunde you neyther doo ought there from, that ye maye kepe the

No:ner yet  
corrupt it  
th false glores  
to cōrme  
rillode : but  
rebuke Ari  
stones false le  
rninge ther  
with.

the commaundmentes off the Lorde youre God which I commaunde you. Your eyes haue sene what the Lorde dyd vnto Baal Peor: for al the men that folowed Baal Peor, the Lorde youre God hath destroyed from amonge you: But ye that claue vnto the Lorde youre God, are alyue every one of you this daye. Beholde, I haue taught you ordinaunces and lawes, soche as the Lorde my God commaunded me, that ye shulde do euē so in the londe whether ye goo to possesse it

Kepe them therfore and doo them, for that is youre wysdome and vnderstandyng in the syghte of the nacyns : whiche when they haue herde all these ordinaunces, shall saye : O what a wyse and vnderstandyng people is this greate nacion. For what nacion is so greate that hath Goddes so nye vnto hym : as the Lorde oure God is nye vnto vs, in all thynges, when we call vnto hym ? Yee, and what nacion is so greate that hath ordinaunces and lawes so ryghtuouffe, as all this lawe whiche I sett before you this daye.

Take hede to thy selfe therfore only ad kepe thy soule diligently, that thou forgett not the thynges which thine eyes haue sene and that they departe not out of thine harte, all the dayes of thine life : but teach them thy son-

Teach youre  
children.

### IIII. Chapter.

nes, ad thy sonnes sonnes. The daye that I stode before the Lorde youre god in Horeb, whē he sayed vnto me, gather me the people together, that I maye make them heare my wordes that they maye lerne to fere me as long as they lyue vppon the erth and that they maye teache their childern: ye came ad stode also vnder the hyll ad the hyll burnt with fire: euen vnto the myddes of heauē, ad there was darcknesse, cloudes ad myst. And the Lorde spake vnto you out of the fire ad ye herde the voyce of the wordes: But sawe no ymage, saue herde a voyce only,

The voyce is  
all to gether:  
vnto that ima-  
ge ought men  
to bowe the-  
re herres.

And he declared vnto you his couenaunt, which he commaunded you to doo, euen x. verses and wrote them in two tables of stone. And the Lorde commaunded me the same season to teache you ordynaunces and lawes, for to doo them in the londe whether ye goo to possesse it

Take hede vnto youre selues diligently as pertayninge vnto youre soules, for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fire: lest ye marre youre selues and make you grauen ymages after what soeuer likenesse it be: whether after the likenesse of mā or womā or any maner beest that is on the erth or of any maner fether  
redo

### IIII. Chapter

For. IX.

red foule that flieth in the ayre, or of any maner worme that creepeth on the erth or of any maner fylsh that is in the water beneth the erth: Ye and lest thou lyfste vpp thyne eyes vnto heuen, and when thou seyst the sonne and the moone and the starres and what soeuer is contayned in heauen, shuldest be disceaued and shuldest bowe thi selfe vnto them ad serue the thinges which the Lorde thy God hath distributed vnto all nacions that are vnder al quarters of heauen.

For the Lorde toke you and broughte you out of the yernen forname of Egipte, to be vnto him a people of enheritaunce, as it is come to passe this daye. Forthermoare, the Lorde was angrie with me for youre sakes and sware, that I shulde not goo ouer Iordane and that I shulde not goo vnto that good londe, which the Lorde thy God geueth thee to enherytaunce. For I must dye in this londe, and shall not goo ouer Iordane: But ye shall goo ouer and conquere that good londe

Take hede vnto youre selues therfore, that ye forgett not the appoyntment of the Lorde youre God which he made with you, and that ye make you no grauen ymage of what soeuer it be that the Lorde thy God hath for-  
C bidden

### IIII. Chapter.

bidden the. For the Lorde thy God is a cōsuminge fyre, and a gelouse God.

Yf after thou hast gotten childern and childern childern and hast dwelt longe in the lande, ye shall marre youre selues and make grauen ymages after the liknesse of what so euer it be, and shall worke wekednesse in the syghte of the Lorde thy God, to prouoke him. I call heauen and erth to recorde vnto you this daye, that ye shall shortly pereshe from of the lande whether ye goo ouer Iordayne to possesse it: Ye shall not prolonge youre dayes therein, but shall shortly be destroyed. And the Lorde shall scater you amonge nacions, and ye shalbe lefte few in numbre amonge the people whether the Lorde shall brynge you: and there ye shall serue goddes which are the workes of mans hande, wood and stone which nether se nor heare nor eate nor smell.

Neuer the later ye shall seke the Lorde youre God euen there, and shalt fynde him yf thou seke him with all thine herte and with all thy soule. In thi tribulacion and when all these thinges are come upon the, euen in the later dayes, thou shalt turne vnto the Lorde thy God, and shalt herken vnto his

### IIII. Chapter.

Fo. X.

to his voyce. For the Lorde thy God is a pitiefull God: he will not forsake the nether destroye the, nor forgett the appoyntmēt made with thy fathers which he sware vnto them.

For axe I praye the of the dayes that are past which were before the, sence the daye that God crested man vppon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto this greate thinge or whether any soche thinge hath bene herde as it is, that a nacion hath herde the voyce of God speakinge out of fyre as thou hast herde, and yet lyued? ether whether God assayed to goo and take him a people from amonge nacions, thorow temptacions and sygnes and wonders and thorow warre and with a mightie hande and a stretched out arme and wyth myghtye terrible sightes, acordynge vnto all that the Lorde youre God dyd vnto you in Egipte before youre eyes.

Vnto the it was shewed, that thou myghtest knowe, how that the Lorde he is God and that there is none but he. Out of heauen he made the heare his voyce to nurter the, and vppon erth he shewed

C if.

### III. Chapter.

the his greate fyre, and thou hardest his wordes out of the fyre. And because he loued thy fathers, therefore he chose their seed after them and broughte the out with his presence and with his myghtye power of Egipte: to thrust out nations greater and myghtyer then thou be fore the, to bringe the in and to geue the their londe to enheritaunce: as it is come to passe this daye.

Vnderstonde therefore this daye and turne it to thine herte, that the Lorde he is God in heauen aboue and vppon the erth beneth the: there is no moo: kepe therefore his ordynaunces, and his commaundmentes which I commaunde the this daye, that it maye goo well with the and with thi childern after the and that thou mayst prolonge thy dayes vppon the erth which the Lorde thi God geueth the for euer.

Then Moses seuered. iij. cities on the other syde Iordane towards the sonne rysynge, that he shulde sle thither which had kylled his neyghboures vnwares and hated him not in tyme past and therefore shulde sle vnto one of the same cities and Iyue: Bezer in the wilderness euen in the playne contre amonge the Rubenites: and Ramoth in Gilead amonge the Gadites and Solan in Basan amonge the Manassites.

This

### V. Chapter.

Fo. II.

This is the lawe which Moses set before the childern of Israel, and these are the witness, ordynaunces and statutes which Moses tolde the childern of Israel after they came out of Egipte, on the other syde Iordayne in the valey besyde Beth Peor in the londe of Sihon kinge of the Amorites which dwelt at Heshbon, whom Moses and the childern of Israel smote after they were come out of Egipte, and conquered his lande and the lande of Og kinge of Basan. ij. kynges of the Amorites on the other syde Iordayne towards the sonne rysynge: from Aroar vppon the bancke of the ryuer Arnon, vnto mount Sion which is called Hermon and all the felde on the other syde Iordayne eastwarde: euen vnto the see in the felde vnder the springes of Pisga.

### The. v. Chapter.

And Moses called vnto all Israel and sayed vnto them: Heare Israel the ordynaunces and lawes which I speke in thine eares this daye, and lerne them and take hede that ye doo them. The Lorde our God made an appoyntment with us in Horeb. The Lorde made not this bonde with our fathers, but with us: we are they, which are all heare

alheare a lyue this daye. The Lorde talked with you face to face in the mouit out of the fyre. And I stode betwene the Lorde and you the same tyme, to shewe you the sayenge of the Lorde. For ye were afrayed of the fyre and therefore went not vpp in to the mount and he sayed.

I am the Lorde thy God which brought the out of the lode of Egipte the housse of bondage. Thou shalt haue therfore none other goddes in my presence.

Image

Thou shalt make the no grauen Image off any maner lykenesse that is in heauen above, or in the erth beneth, or in the water beneth the erth. Thou shalt nether bore thy self vnto them nor serue them, for I the Lorde thy God, am a gelouse God, visettinge the wikednesse of the fathers vppon the children, euen in the thyrde and the fourth generacion, amonge them that hate me: and shew mercye apou thousandes amonge them that loue me and kepe my commaundmentes.

Thou shalt not take the name of the Lorde thy God in vayne: for the Lorde will not holde him gylelesse, that taketh his name in vayne.

Kepe the Sabbath daye that thou sanctifie

fle it, as the Lorde thy God hath commaunded the. Syxe dayes thou shalt labour and doo all that thou hast to doo, but the seuenth daye is the Sabbath of the Lorde thy God: thou shalt doo no maner worke, nether thou nor thy sonne nor thy doughter nor thy seruante nor thy mayde nor thine ox nor thine asse nor any of thi catell nor the straunger that is within thy cytye, that thy seruante and thy mayde maye rest as well as thou. \* And remembre that thou wast a seruante in the londe of Egipte and how that the Lorde God, brought thee out thence with a myghtye hande and a stretched out arme. For which cause the Lorde thy God commaundeth the to kepe the Sabbath daye.

*God sheweth  
a cause why  
we oughte to  
kepe his commaundmentes  
the pope doth  
not.*

Honoure thi father and thi mother, as the Lord thi God hath comaunded the: that thou mayst prolonge thi dayes, and that it maye go well with the on the londe, which the Lorde thi God geueth the.

Thou shalt not slee.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witnesse agens thy neighbour,

Thou shalt not luste after thi neighbours wyfe



V. Chapter.

wife: thou shalt not couet thi neyghbours house, felde, seruauente, mayde, oxe, asse nor ought that is thi neyghbours.

These wordes the Lorde spake vnto al youre multitude in the mount out of the fyre, cloude and darcknesse, with a loude voyce and added nomoare there to, and wrote them in .ij. tables of stone and delyuered them vnto me.

But as soone as ye herde the voyce out off the darcknesse and sawe the hill burne with fyre, ye came vnto me all the heedes of youre tribes and youre elders: and ye sayed: beholde, the Lorde oure God hath shewed us his glorie and his greatnesse, and we haue herde his voyce out of the fyre, and we haue sene this daye that God maye talke with a man and he yet lyue. And now wherfore shulde we dye that this greate fyre shulde consume us: Yf we shulde heare the voyce of the Lorde oure God anymoare, we shulde dye. For what is any flesh that he shulde heare the voyce of the lyuynge God speakynge out of the fyre as we haue done and shulde yet lyue: Goo thou ad heare all that the Lorde oure God sayeth, and tell thou vnto us all that the Lorde oure God sayeth vnto the, and we will heare it and doo it.

And

VI. Chaptre.

Ex. XIII,

And the Lorde herde the voyce of youre wordes when ye spake vnto me, and he sayed vnto me: I haue herde the voyce of the wordes of this people which they haue spokē vnto the they haue well sayed all that they haue sayed. Oh that they had soche an herte with them to feare me ad kepe all my commaundmentes alwaye, that it myghte goo well with them and with their childern for euer. Goo ad saye vnto them: gett you in to youre tentes agayne, but stonde thou here before me and I will tell the all the commaundmentes, ordinaunces ad lawes which thou shalt teache thē, that they may doo them in the londe whiche I geue them to possesse.

Take hede therefore that ye do as the Lorde, <sup>walke straye</sup> youre God hath commaunded you, and turne <sup>not</sup> asyde: ether to the righte hande or to the lefte: but walke in all the wayes which the Lorde youre God hath cōmaunded you, that ye maye lyue and that it maye goo well with you ad that ye maye prolonge youre dayes in the lond whiche ye shall possesse.

¶ The .vj. Chapter.

These are the commaundmentes, ordinaunces and lawes which the Lorde youre God commaunded to teach you, that ye might doo them in the londe whother ye goo to possesse

seffe it: that thou mightest feare the Lorde thy God, to kepe all his ordinaunces and his commaundmentes which I commaunde the, both thou and thy sonne and thy sonnes sonne all dayes off thy lyfe, that thy dayes maye be prolonged. Heare therefore Israel and take hede that thou doo thereafter, that it maye goo well with the and that ye maye encrease myghtely: eue as the Lord God of thy fathers hath promysed the, a lode that floweth with mylk and hony

It is heresy  
with vs for a  
saye mā to lo  
ke of gods w  
orde or to rea  
d. it.

Heare Israel, the Lorde thy God is Lorde only and thou shalt loue the Lorde thy God with all thine harte, with all thy soule and with all thy myght. And these wordes which I commaunde the this daye, shalbe in thine herte and thou shalt whett them on thy childern, and shalt talke of them when thou art at home in thine housse and as thou walkest by the waye, and when thou lyst doune and when thou ryllest vpp: and thou shalt bynde them for a sygne vpon thine hande. And they shalbe papers off remembraunce betwene thine eyes, and shalt write them vpon the postes of thy housse and vpon thy gates.

And when the Lorde thy God hath broughthe in to the lond which he sware vnto thy fathers Abraham, Isaac and Iacob, to geue the with greate and goodly cities which thou byle

dest not, and housses full of all maner goodes which thou filledest not, and welles dygged which thou dyggedest not, and vynes and olyue trees which thou plantedest not, and wine thou hast eaten, and art full: Then beware lest thou forget the Lorde which broughte the out off the lande of Egypte the housse of bondage.

But feare the Lorde thy God and serue hym, and swere by his name, and se that ye walke not after straunge goddes of the Goddes off the nacyns whiche are aboute you. For the Lorde thy God is a gelouse God among you lest the wrath of the Lorde thy God waxe hotte vpon the and destroye the from the erth.

Ye shall not tempte the Lorde youre God as ye dyd at Masa. But se that ye kepe the commaundmentes of the Lorde youre God, his witnessses and his ordinaunces which he hath commaunded the, and se thou doo that which is right and good in the syghte of the Lorde: that thou mayst prospere and that thou mayst goo and cōquere that good lāde which the Lord desware vnto thy fathers, and that the Lorde maye cast out all thine enemies before the as he hath sayed.

Right in god  
d: s syght is the  
at he comma  
ndeth

When thy sonne axeth the in tyme to come sayenge: What meanceth the witnessses, ordinaunces

Teach youre  
childern.

unces and lawes which the Lorde oure God hath commaunded you? Then thou shalt saye vnto thy sonne: We were bondmen vnto Pharaon in Egipte, but the Lorde brought vs out of Egipte with a mightie hande. And the Lorde shewed signes and wondres both greate ad euell vppon Egipte, Pharaon and vppon all his houlholde, before oure eyes and broughte vs from thence: to brynge vs in ad to geue vs the londe which he swaue vnto oure fathers. And therfore cōmaunded vs to do all these ordinaunces ad for to feare the Lord oure God, for oure welth alwayes and that he might saue vs,

**The outwarde deade is rightuoulnesse vnto the auoynge of punishment, therefore, sinners ad curses ad to opte ne temporall blessinges: but vnto the life to come thou must haue the rightuoulnesse of faith ad there by receaue forgouenesse of sinnes ad promise of inheritance ad power to worke of lo-**

**as it is come to passe this daye. Moreover it shall be rightuoulnesse vnto vs before the Lorde oure God, yf we take hede to kepe all these cōmaundmētes as he hath commaunded vs,**

**¶ The. vij. Chapter.**

**Hē the Lorde thy God hath brought the in to the lond whither thou goest to possesse it, and hath cast out manye nations before the: the Hethites, the Girgositēs, the Amorites, the Cananites, the Phercsitēs, the Heuites and the Iebusites: vij. nations moo in numbere ad mightier than thou: ad whē the Lorde thy God hath sett them before the that thou shuldest smyte them se that thou vtterly destroye them and make no couenaunt with**

with them nor haue compassion on them. Al so thou shalt make no mariages with them, ne ther geue thy daughter vnto his sonne nor take his daughter vnto thy sonne. For they will make youre sonnes departe fro me and serue straunge Goddes, and then will the wrath off the Lorde waxe whote vppon you ad destroye you shortly.

But thus ye shall deale with them: ouerthrowe their alters, breake doune their pilers, cut doune their groves ad burne their ymages with fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chosen the to be a seuerall people vnto him self of all nacions that are vppon the erth. It was not because of the multitude of you aboue all nacions, that the Lorde had lust vnto you and chose you. For ye were fewest of all nacions: But because the Lorde loued you and because he wolde kepe the othe which he had sworne vnto youre fathers, therefore he brought you out of Egipte with a mightie hande ad delyuered you out of the houlse of bondage: cuē frō the hande of Pharaon kinge of Egipte.

Vnderstonde therfore, that the Lorde thy God he is God and that a true God, which kepeth poyntment and mercy vnto them that loue him and kepe his commaundmentes, euen thoro

**Gods awne goodnesse ad his awne truth causeth him to worke.**

## VII. Chapter

Before his face  
in his presence,  
while he  
looketh on.

thorowe out a thousande generacions and re-  
wardeth them that hate him before his face so  
that he bringeth them to noughte, and wil not  
desferre the tyme vnto him that hateth hi but  
will rewarde him before his face. Kepe therfo-  
re the commaundmentes, ordinaunces and la-  
wes which I commaunde you this daye, that ye  
doo them.

Yf ye shall herken vnto these lawes and shall  
obserue and do them, then shall the Lorde thy  
God kepe poyntment with the and the mercy  
which he swore vnto thy fathers and will loue  
the, blesse the and multiplie the: he will blesse  
the frute of thy wombe and the frute of thi fel-  
de, thy corne, thy wyne and thy oyle, the frute  
of thyne oxen and the flockes of thy shepe in  
the londe which he swore vnto thy fathers to  
geue the. Thou shalt be blessed aboute all na-  
cions, there shall be neither man nor woman vn-  
frutefull amonge you, nor any thinge vnfrute-  
full amonge youre cattell. Moreouer the Lorde  
will turne from the all maner infirmities,  
and will put none off the euell dyseases off  
Egipte (whiche thou knowest) upon the,  
but will sende them vppon them that hate  
the.

Thou shalt bringe to nought all nacions  
which the Lorde thy God deliuereth the, thy  
ne eye

## VII. Chapter.

## Fo. XVI

ne eye shall haue no pitie vppon them nether  
shalt thou serue their goddes, for that shalbe  
thy decaye. Yf thou shalt saye in thine hert the-  
se nacions are moo than I, how can I cast them  
out? Feare the not, but remembre what the Lorde  
de thy god dyd vnto Pharaon and vnto all Egipt  
te, and the greате temptacions which thine eyes  
sawe, and the signes and wonders and mightie ha-  
de and stretched out arme wherewith the Lord  
thy god broughte the out: euē so shall the Lor-  
de thy God doo vnto all the nacions of which  
thou art afayed.

Thereto, the Lorde thy God will send hor-  
nettes amonge them vntyll they that are leste,  
and hyde them selues fro the, be destroyed. Se  
thou feare the not for the lord thy god is amōg  
you a mightie god and a terrible. The Lord thy  
god will put out these naciōs before the a litle  
and a litle: thou maist not consume the at once lest  
the beesites of the felde encrease vpon the. And  
the lorde thy god shall deliuer the vnto the and  
sterre vp a mightie tēpest amōge the, vntill thei  
be brought to nought. And he shal deliuer the  
fr kinges in to thine hande, and thou shalt destro-  
ye their names fro vnder heauē. There shal no  
man stonde before the, vntill thou haue destro-  
yed them. The images of their goddes thou  
shalt burne with fire, and se that thou couet not  
the li

God is as a  
he uove also to  
deliuer vs out  
of the captiui-  
tye of the pope

VIII. Chapter

the syluer or golde that is on them nor take it vnto the, lest thou be snared therewith. For it is an abhominacyon vnto the Lorde thy God. Brynge not therfore the abhominacyon to thyn housse, lest thou be a damned thyng as it is: but utterly defye it and abhorre it, for it is a thinge that must be destroyed.

¶ The .viij. Chaptre.

**A**ll the commaundmentes which I commaunde the this daye ye shal kepe for to do them, that ye maye lyue and multiplie and goo and possesse the londe whiche the Lorde sware vnto youre fathers. And thinke on all the waye which the Lorde thy God led the this .xl. yere in the wildernesse, for to humble the and to proue the, to wete what was in thine herte, whether thou woldest kepe his commaundmentes or no, He humbled the and made the hongre and fed the with man which nether thou nor thy father knewe of, to make the know that a man must not lyue by bred only: but by al that procedeth out of the mouth of the Lorde must a man lyue. Thy rayment waxed not olde vppon the, nether dyd thy fete swell this .xl. yere.

Vnderstonde therfore in thine herte, that as a man nurereth his sonne, euen so the Lorde thy God nurereth the. Kepe therfore the commaun

The word is  
life

VIII. Chapter. Fo. XVII.

maundmentes of the Lorde thy God that thou walke in his wayes and that thou feare him For the Lorde thy God bringeth the in to a good lande, a londe of riuers of water, of fountens and of springes that springe out both in valayes and hylles: a londe of whete and of barley, of vynes, figtrees and pomgranates, a londe of olyuetrees with oyle and of honye: a lande wherin thou shalt not eate bred in scarcenesse, and where thou shalt lacke nothinge, a londe whose stones are yerne, and out of whose hylles thou shalt dygge brasse. When thou hast eaten therfore and filled thy selfe, then blesse the Lord for the good lond which he hath geuen the.

But beware that thou forgett not the Lorde thy God, that thou woldest not kepe his commaundmentes, lawes and ordinaunces which I commaunde the this daye: yee and when thou hast eate and filled thy selfe and hast bylt goodly houses and dwelt therein, and when thy beeves and thy shepe are waxed manye and thy syluer and golde is multiplied and all that thou hast increased, then beware lest thine herte ryse and thou fotgett the Lorde thy God which brought the out of the londe of Egypte the housse of bondage, and which led the in the wildernesse both greate and terrible with fyre serpentes and scorpions

D i pions

piōs ād thurstē where was no water which brōught the water out of the rocke of flynt: whiche fed the in the wildernesse with Man where of thy fathers knewe not, for to humble the and to proue the, that he might doo the good at thy later ende.

Gods power  
worketh and  
not we.

And beware that thou saye not in thine herte, my power and the might of myne awne hand hath done me all these actes: But remembre the Lorde thy God, how that it is he which gaue the power to do māfully, for to make good the promesse which he sware vnto thy fathers, as it is come to passe this daye,

For yf thou shalt forget the Lorde thy god and shalt walke after straunge goddes and serue them and worsheppe them, I testyfy vnto you this daye, that ye shall surely peryshe. As the nacyons whiche the Lorde destroyeth before the, euen so ye shall peryshe, because ye wolde not herken vnto the voyce of the Lord youre God.

## ¶ The ix. Chapter.

**H**Eare Israel, thou goest ouer Iordayne this daye, to goo and conquere nacyons greater and mightier than thy selfe, and cities greate ād walled vp to heauen, ād people greate and tall, euen the childern of the Enakims, which thou knowest and of whom thou hast herde

herde saye who is able to stond before the childern of Enack? But vnderstonde this daye that at the Lorde thy God which goeth ouer before the a consumyng fire, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and brynge them to noughte quykely as the Lorde hath sayed vnto the.

Speake not in thyne hert, after that the Lorde thy God hath cast them out before the, sayinge: for my rightuoufnes the Lorde hath brought me in to the possesse this lōde. Nay, but <sup>where is my rightuoufnes</sup> for the wickednesse of these nacyons the Lord doth cast the out before the. It is not for thy rightuoufnes sake ād right hert that thou goest to possesse their lōd: But partely for the wickednesse of these naciōs, the Lord thy god doth cast the out before the, and partly to performe that which the Lorde thy God sware vnto thy fathers, Abraham, Isaac and Iacob.

Vnderstond therefore that it is not for thy rightuoufnes sake, that the Lorde thy God doth geue the this good lend to possesse it, for thou art a stiffnecked people. Remembre ād forget not how thou prouokedest the Lorde thy god in the wildernesse: for sens the daye that thou camest out of the lond of Egypt vntyll ye came vnto this place, ye haue rebelled agens the

## IX. Chapter.

Lorde. Also in Horebye angered the Lorde so that the Lorde was wroth with you, euē to haue destroyed you, after that I was gone vpp in to the mount, to sett the tables of stone, the tables of appoyntment which the Lorde made with you. And I abode in the hyll. xl. dayes ād xl. nightes and nether ate bred nor dranke water. And the Lorde delyuered me two tables of stone writen with the finger of God, and in them was acordinge to all the wordes which the Lorde sayed vnto you in the mount out of the fire in the daye whē the people were gathered together.

And whē the. xl. dayes and. xl. nyghtes were ended, the Lorde gaue me: the two tables off stone, the tables of the testament, and sayed vnto me: Vpp, and get the doune quicke-ly from hence, for thy people which thou hast broughte out of Egipte, haue marred them selues.

They are turned attonce out of the waye, whiche I commaunded them, and haue made thē a god of metall. Furthermore the Lorde spake vnto me sayenge: I se this people how that it is a stiffnecked people, let me alone that I maye destroye them and put out the name off them from vnder heauen, and I will make off the a nacion both greater ād moo than they.

And

## IX. Chapter.

## Fo. XIX

And I turned awaye and came doune from the hyll (and the hyll burnt with fire) and had the two tables of the appoyntment in my handes. And when I looked and sawe that ye had synned agenst the Lorde youre God and had made you a calfe of metall and had turned attonce out of the waye whiche the Lorde had commaunded you. Thē I toke the two tables and cast them out of my two handes, and brake thē before youre eyes. And I fell before the Lorde: euen as at the first tyme. xl. dayes ād. xl. nightes and nether ate bred nor dranke water ouer all youre synnes whiche ye had synned in doynge wokedly in the syght of the Lorde ād in prouokinge him. For I was afraied of the wrath and fearnesse wherewith the Lord was angrie with you, euē for to haue destroyed you. But the Lorde herde my petition at that tyme also.

The Lorde was very angrie with Aaron also, euē for to haue destroyed him: But I made intercession for Aarō also the same tyme. And I toke youre synne, the calfe which ye had made ād burnt him with fire ād stampe him and grounde him a good, euē vnto smal dust. And I cast the dust thereof in to the broke that descended out of the mount.

Also at I habecera and at Mafa and at the sepul

Sepulchres of lust ye angered the Lorde, yee ad when the Lorde sent you from Cades Bernea sayenge: goo vpp and conquere the lond whiche I haue geuen you, ye disobeyed the mouth of the Lorde youre God, and nether beleued hi nor herkened vnto his voyce. Thus ye haue bene disobediēt vnto the Lord, sence the daye that I knew you.

Leuie to pra  
ye.

And I fell before the Lorde .xl. dayes and .xl. nightes whiche I laye there, for the Lorde was minded to haue destroyed you. But I made intercession vnto the Lorde and sayed: O Lorde Iehoua, destroye not thy people and thyne inheritaunce which thou hast deliuered thourow thi greatnesse and which thou hast brought out of Egipte with a mightie hand. Remembre thy seruauntes Abraham, Isaac and Iacob and loke not vnto the stoburnesse of this people nor vnto their wickednesse and synne: lest the londe whence thou broughtest them saye: Because the Lorde was not able to brynge them in to the londe which he promysed them and because he hated them, therefore he caried them out to destroye them in the wildernesse. Moreouer they are thy people and thine inheritaunce, whiche thou broughtest out with thy myghtye power and wyth thy stretched out arme.

## ¶ The .x. Chapte.

**I**N the same ceason the Lord sayed vnto me I hewe the two tables of stone like vnto the first and come vp vnto me in to the mount ad make the an Arke of wod, and I will wryte in the table, the wordes that were in the first tables which thou brakest, ad thou shalt put the in the arcke. And I made an arke of sethi wod ad hewed two tables of stone like vnto the first, ad went vp in to the mountayne and the .ij. tables in myne hande.

And he wrote in the tables, acording to the first writinge (the .x. verses whiche the Lorde spake vnto you in the mount out of the fire in the daye when the people were gathered, ad gaue the vnto me. And I departed ad came doune fro the hyll and put the tables in the arcke which I had made: ad there they remayned, as the Lorde commaunded me

And the childern of Israel toke their iurney from Beroth Bē Iakē to Mosera, where Aarō dyed ad where he was buried, ad Eleazer his sonne became preast i his steade. And fro thece they departed vnto Gudgod: ad fro Gudgod to Iathbath, a lōd of riuers of water. And the same ceason the Lorde separated the trybe of Leui to beare the arcke of the appoyntment of the



of the Lorde and to stonde before the Lorde, **ā**d to minstre vnto him and to blesse in his name vnto this daye. **W**herfore the Leuites haue no parte nor enheritaunce with their brethern. The Lorde he is their enheritaunce, as the Lorde thy God hath promysed them.

And I taried in the mount, euē as at the first tyme. xl. dayes and xl. nyghtes and the Lorde herkened vnto me at that tyme also, so that the Lorde wolde not destroye the. And the Lorde sayed vnto me: vpp **ā**d goo forth in the iurney before the people and let them goo in **ā**d conqueere the lond which I swaie vnto their fathers to geue vnto them.

And now Israel what is it that the Lord thi God requyareth of the, but to feare the Lord thi God and to walke in all his wayes and to loue him and to serue the Lorde thy God with all thyn herte and with all thy soule, that thou kepe the commaundmentes of the Lorde **ā**d his ordinaunces which I commaunde the this daye, for thy welth. Beholde, heauen and the heauen of heauens is the Lordes thy god, and the earth with all that therein is : only the Lorde had a lust vnto thy fathers to loue them, and therefore chose you their seed after them off all nacyns, as it is come to passe this daye.

Circum

Circumcise therfore the foreskynne of your hartes, and be no longer sciffnecked. For the Lorde youre God, he is God of goddes and lorde of lordes, a greate God, a myghtye and a terreble which regardeth no mans person nor taketh giftes: but doeth right vnto the fatherlesse and wedowe and loucheth the straunger, to geue him fode and rayment. Loue therfore the straunger, for ye were straungers your selues in the londe of Egipte.

Thou shalt feare the Lorde thi God and serue him and cleaue vnto him **ā**d swere by his name, for he is thi prayse **ā**d he is thi God that hath done these greate and terreble thinges for the, which thine eyes haue sene. Thi fathers went doune in to Egipte with .lxx. soules, **ā**d now the Lorde thi God hath made the as the starres of heauen in multitude.

## The. xi. Chapter.

**L**oue the Lorde thi God and kepe his obseruaunces, his ordinaunces, his lawes and his commaundmentes alwaye. And call to mynde this daye that which youre children haue nether knowen nor sene: euē the nurture of the Lorde youre God, his greatnesse, his myghtye hande and his stretched out arme: his miracles and his actes which he dyd amonge the

the Egyp̄tians, euen vnto Pharao the kinge off  
Egip̄te and vnto all his lōde: ad what he dyd  
vnto the host of the Egyp̄tians, vnto their hor-  
ses ad charettes, how he brought the water of  
the red see vppon thē as they chased you, and  
how the Lorde hath brought them to nought  
vnto this daye: ad what he dyd vnto you in the  
wildernesse, vntill ye came vnto this place: ad  
what he dyd vnto Dathan and Abiram the  
sonnes of Eliab the sonne of Ruben, how the  
erth opened hir mouth ad swallowed thē with  
their householdes and their tentes, ad all their  
substāce that was in their possessiō, in the myd-  
des of Israel.

For youre eyes haue sene all the greate dea-  
des of the Lorde which he dyd. Kepe therefore  
all the cōmaundmentes which I cōmaunde the  
this daye that ye maye be stronge ad goo and  
conquere the londe whother ye go to possesse  
it, ad that ye maye prolonge youre dayes in the  
londe which the Lorde sware vnto youre fa-  
thers to geue vnto them ad to their seed, a lon-  
de that floweth with mylke and honye.

For the londe whother thou goest to posse-  
sse it, is not as the londe of Egip̄te whence th-  
ou camest out, where thou sowedest thi seed  
and wateredest it with thi labour as a garden  
of herbes: but the londe whither ye goo ouer  
to po,

to possesse it, is a londe of hilles and valeyes  
and drynketh water of the rayne of heauē, and  
a londe which the Lorde thi God careth for.  
The eyes of the Lorde thi God are alway apō  
it, from the begynnyng of the yere vnto the la-  
ter ende of the yere.

Yf thou shalt herken therfore vnto my  
commaundementes which I commaunde you  
this daye, that ye loue the Lorde youre God  
and serue him with all youre hertes and wi-  
th all youre soules: then he will geue rayne  
vnto youre londe in due season, both the  
fyrst rayne and the later, and thou shalt  
gather in thy corne, thy wyne and thyne oy-  
le. And he will sende grasse in thy felde  
for thy catell: and thou shalt eate and fyll  
thy selfe.

But beware that youre hertes disceauē you  
not that ye turne asyde and serue straunge  
goddess and worshpe them, and thē the wra-  
th of the Lorde waxe hote vpon you ad shott  
vp the heauen that there be no rayne and that  
your londe yeld not hir frute, and that ye pe-  
resh quickly from of the good lōde which the  
Lorde geueth you.

Putt vp therfore these my wordes in you-  
re hertes and in youre soules, and bynde th-  
em for a sygne vnto youre handes, and lett  
them

## XI. Chapter.

Talke of the  
hynhol saye  
more prelaten

them be as papers of remembraunce betwene youre eyes, and teach them youre childern: so that thou \* talke of them when thou syttest in thyne housse, and when thou walkest by the waye, and when thou lvest doune and when thou rysest vpp: yee and write them vppon the dorepostes of thine housse and vppon thi gates, that youre dayes may be multiplyed ad the dayes of youre childern apon the erth which the Lorde sware vnto youre fathers to geue them, as long as the dayes of heauē last vpon the erth.

For yf ye shall kepe all these comaundmentes which I comaunde you, so that ye doo the and loue the Lorde youre God and walke in all his wayes and gleaue vnto him. Then will the Lorde cast out all these nacions both greater and myghtyer then youre selues. All the places where on the soles of youre fete shall treade, shalbe youre: euen from the wildernesse and from Libanon and from the ryuer Euphrates, euen vnto the vttemost see shall youre costes be. There shall no man be able to stande before you: the Lorde youre God shal cast the feare and drede of you vppō all londes whether ye shall come, as he hath sayed vnto you.

Beholde, I sett before you this daye, a blessinge

## XII. Chapter. Fo. XXIII

ssynge and a curse: a blessinge: yf that ye herke vnto the commaundmentes of the Lorde youre God which I comaunde you this daye: And a curse: yf ye will not herke vnto the comaundmentes of the Lorde youre God: but turne out of the waye which I comaunde you this daye to goo after straunge goddes which ye haue not knowen.

When the Lorde thi God hath brought the in to the londe whother thou goest to possesse it, then put the blessinge vppon mount Grism and the curse vppon mount Ebal, which are on the other syde Iordane on the backe side of the waye towarde the goynge doune of the sonne in the lōde of the Cananites which dwell in the felde ouer agens Gilgal besyde moregroue. For ye shall goo ouer to goo and possesse the londe which the Lorde youre God geueth you, and shall conquere it ad dwell therein. Take hede therfore that ye doo al the comaundmentes and lawes, which I sett before you this daye.

## The. xij. Chapter.

These are the ordinaunces and lawes which ye shall obserue to doo in the londe which the Lorde God of thy fathers geueth the to possesse it, as long as ye lyue vppon the erth.

erth. Se that ye destroye all places where the nacyons which ye conquere serue their goddes, vppon hyc mountaynes and on hyc hilles and vnder euery grene tree. Ouerthrowe their alters and breake their pylers and burne their groues with fyre and hew downe the ymages off theyr goddes, and brynge the names of them to noughte out of that place.

Se ye doo not so vnto the Lorde youre God but ye shall enquire the place which the Lorde youre God shall haue chosen out of all youre trybes to put his name there and there to dwell. And thither thou shalt come, and thither ye shall brynge youre burnt sacryfices and youre offerynges, youre tithes and heueofferynges off youre handes, youre voves and freuillofferynges and thy fyrst borne off youre oxen and off youre shepe. And there ye shall eat before the Lorde youre God, and ye shall reioyse in all that ye laye youre handes on: both ye and youre houthoides, because the Lord thy God hath blessed the.

Ye shall doo after nothinge that we doo here this daye, euery man what semeth hi good in his awne eyes. For ye are not yet come to rest nor vnto the inheritaunce which the Lorde  
yours

your God geueth you. But ye shal goo ouer Iordayne ad dwell in the lode which the Lorde youre God geueth you to enheret, ad he shal geue you rest fro al youre enemies rounde aboute: and ye shall dwell in safetie.

Therefore when the Lorde youre God hath chosen a place to make his name dwell there, thither ye shall brynge all that I commaunde you, youre burnt sacryfices and youre offerynges, youre tithes and the heueofferynges of youre handes and all youre godly vowes which ye vowe vnto the Lorde. And ye shall reioyse before the Lorde your God, both ye, youre sonnes and youre daughters, youre seruautes and youre maydes and the leuite that is within youre gates for he hath nether parte nor inheritaunce with you.

Take hede that thou offer not thi burnt offerynges in what soeuer place thou seyst: but in the place which the Lorde shall haue chosen amonge one of thy trybes, there thou shalt offer thi burnt offerynges and there thou shalt doo all that I commaunde the. Not wistondynge thou mayst kyll ad eat flesch in al thi cities, what soeuer thi soule lusteth after accordinge to the blessinge of the Lorde thi God which he hath geuen the both the  
vnclea

Vncleane as  
pertayninge  
vnto sacrifici-  
ce as beestes  
that had defec-  
tmines: but  
not of the vnc-  
cleane that  
was forbiddē

\* vncleane and the cleane mayst thou eate, euen as the roo and the hert: only eate not the bloude, but poure it upon the erth as water.

Thou mayst not eate within thi gates the tythe of thi corne, of thy wyne and of thi oyle, ether the firstborne of of thine oxen or of thy shepe, nether any of thi vowes which thou voweest, nor thi frewill offeringes or heuofferynge of thine handes: but thou must eate them before the Lorde thi God, in the place which the Lorde thi God hath chosen: both thou thi sonne and thi doughter, thi scruaunte and thy mayde ad the leuite that is within thi gates: ad thou shalt reioyse before the Lorde thi God, in al that thou puttest thine hande to. And be ware that thou forsake not the leuite as lōge as thou lyuest vpon the erth.

Yf (when the Lorde thi God hath enlarged thi costes as he hath promysed the) thou saye: I will eate flesh, because thi soule longeth to eate flesh: then thou shalt eate flesh, what so euer thi soule lusteth. Yf the place which the Lorde thi God hath chosen to put his name there be to ferre from the, then thou mayst kyle of thi oxen and of thi shepe which the Lorde hath geuen the as I haue commaunded the and thou mayst eate in thine awne cite what

fouer

foeuer thi soule lusteth. Neuer the later, as the roo and the herte is eaten, euen so thou shalt eate it: the vncleane and the cleane indifferent ly thou shalt eate. But be strong that thou eate not the bloude. For the bloude, that is the lyfe: and thou mayst not eate the life with the flesh: thou maist not eate it: but must power it vppō the erth as water. Se thou eate it not therefore that it maye goo well with the and with thy childern after the, when thou shalt haue done that whyche is ryghte in the syghte off the Lorde.

But thy holyc things which thou hast and thy vowes, thou shalt take and go vnto the place which the Lorde hath chosen, and thou shalt offer thy burnt offrynges, both flesh ad bloude upon the alter of the Lorde thy God, and the bloude of thine offrynges thou shalt poure out vpon the alter of the Lorde thy God, and shalt eate the flesh. Take hede and heare all these wordes which I commaunde the that it maye goo well with the and with thy childern after the for euer, whē thou doest that which is good and right in the lighte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacions before the, whether thou goest to conquare them, and when thou hast conque-

E i red

red them, and dwelt in their landes: Bewarre that thou be not taken, in a snare after the, after that they be destroyed before the, and that thou axenot after their goddes saynge: how dyd these nacyons serue their goddes, that I maye doo so likewyse? Nay, thou shalt not doo so vnto the Lorde thy God: for all abhominacions which the Lorde hated dyd they vnto the ir goddes. For they burnt both their sonnes and their daughters with fire vnto their goddes.

But what soeuer I commaunde you that take hede ye do: and put nought thereto, nor take ought there from.

Put nought  
vnto nor take ou  
ght awaye.

## ¶ The.xiij. Chapter.

**Y**F there a ryse amonge you a prophett or a dreamer of dreames and geue the a sygne or a wondre, and that sygne or wonder which he hath sayed come to passe, and then saye: lat vs goo after straunge Goddes which thou hast not knowen, and let vs serue them: herken not vnto the wordes of that prophete or dreamer of dreames. For the Lorde thy God

tepteth you, to wete whether ye loue the Lord your God with all your hertes and with all your soules. For ye must walke after the Lorde your God and feare him and kepe his commaundment.

God geueth  
vs his worde  
that confirmeth  
it with mira  
cles to proue  
who hath a tr

mentes and herken vnto his voyce and serue him and cleaue vnto him. And that prophete or dreamer of dreames shall dye for it, because he hath spokē to turne you awaye from the Lorde your God which broughte you out of the lande of Egypte and deliuered you out of the house of bondage, to thrust the out of the waye which the Lorde thy God commaunded the to walke in: and so thou shalt put euell awaye from the.

ue herte, we  
must take hee  
de to the scrip  
ture, lest fal  
se prophetes,  
or false mira  
cles deceaue  
vs.

Yf thy brother the sonne of thy mother or thyne awne sonne or thy daughter or the wife that lieth in thy bosome or thy frende which is as thyne awne soule vnto the, entyce the secretly sayenge: let vs goo and serue straunge goddes which thou hast not knowen nor yet thy fathers, of the goddes of the people which are rounde aboute the, whether thei ben nye vnto the or farre of from the, from the one ende of the lande vnto the other: Se thou consente not vnto him nor herken vnto him: no let not thyne eye pitye him nor haue compassyon on hym, nor kepe him secret, but caule him to be slayne: Thine hande shalbe first upon hym to kyll him: and then the handes off all the people. And thou shalt stone hym with stones that he dye, because he hath gone E ij. aboute

### XIII. Chapter

aboute to thrust the awaye from the Lord thy God which brought the out of Egipte the house of bondage. And all Israel shall heare and feare and shall doo no moare any soche wickednesse as this is. amonge them.

Yf thou shalt heare saye of one of thy cities which the Lorde thy God hath geuen the to dwell in, that certen beyng the children of Beeliall are gone out from amonge you and haue moued the enhabitors of their citie sayeng: lat vs goo and serue straunge Goddes which ye haue not knowen. Then seke and make serche and enquire diligently. Yf it be true and the thinge of a suertie that soch abhominacion is wrought among you: then thou shalt smyte the dwellers of that citie with the edge of the swerde, and destroye it mercyllesse and all that is therein, and euen the very catell thereof with the edge of the swerde. And gather all the spoyle of it in to the myddes of the streates thereof, and burne with fire: both the citie and all the spoyle thereof euery whitte vnto the Lord thy God. And it shalbe an hepe for euer and shall not be byle agayne. And se that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne fro his fearse wrath and shewe the mercye and haue compassion on the and multiplie the, as he hath sworne vnto thy

### VI. Chapter. Fo. XXXVII,

thy fathers: when thou hast herkened vnto the voyce of the Lorde thy God, to kepe all his commaundmentes which I comaunde the this daye so that thou doo that which is right in the eyes of the Lorde thy God.

### ¶ The.vj. Chapter.

**Y**E are the children of the Lorde youre God, cut not youre selues nor make you any baldnes betwene the eyes for any mans deeth. For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen the to be a seuerall people vnto him selfe, of all the nations that are vpon the erth.

Ye shall eate no maner of abhominacyon. These are the beestes which ye shall eate of: oxen, shepe and gootes, hert, roo and bugle, hert goote, vnicorne, origen and Camelion. And all beestes that cleaue the hofte and slytte it in to two clawes and chewe the cud, them ye shall eate. Neuerthelesse, these ye shall not eate of them that chew cud and of the that deuyde and cleaue the hofte: the camell, the hare and the conye. For they chew cud, but deuyde not the hofte: and therfore are vncleane vnto you: and also the swyne, for though he deuyde the hofte, yet he cheweth not cud, and therfor is vncleane vnto you

### XIII. Chaptre.

to you: Ye shall not eate of the flesh of the nor  
twich the deed carkasses of them.

These ye shall eate off all that are in the  
waters : All that haue fynnes and scales.  
And what soeuer hath not finnes and scales,  
of that ye may not eate, for that is vncleane vn  
to you.

Of all cleane byrdes ye shall eate, but these  
are they of which ye maye not eate: the eagle, the  
gosshauke, the cormerant, the falcon, the vultur,  
the kyte and hyr kynde, and all kynde off ra  
uens, the Estrich, the nyghtcrowe, the kuckoo,  
the sparowhauke and all hir kynde, the litle ou  
le, the great oule, the backe, the bytture, the pye  
the storke, the heron, the Iaye in his kynde, the  
lapwynge, the swalowe: And all crepyng fou  
les are vncleane vnto you and maye not be e  
aten of : but of all cleane foules ye maye well  
eate.

Ye shall eate of nothinge that dyeth alone:  
But thou mayst geue it vnto the straunger that  
is in thy citie that he eate it, or mayst sell it vnto  
an Aliē. For thou art an holy people vnto the  
Lorde thy God. Thou shalt not seeth a kynd in  
his mothers mylke.

Thou shalt tyeth all the encrease of thy see  
ed that cometh out of the felde yere by yere.  
And thou shalt eate before the Lorde thy  
God

### XIII. Chaptre. Fo. XXVIII.

God in the place whiche he hath chosen to  
make his name dwell there the tyth off thy  
corne, of thy wyne and of thyne oyle, and the  
firstborne of thine oxen and of thy flocke that  
thou mayst lerne to feare the Lorde thy God  
allwaye.

Yf the waye be to longe for the, so that th  
ou art not able to carie it, because the place is  
to farre from the whiche the Lorde thy God  
hath chosen to set his name there (for the Lor  
de thy God hath blessed the) then make it in  
money and take the money in thyne hande,  
and goo vnto the place which the Lorde thy  
God hath chosen, and bestowe that moneye  
on what soeuer thy soule lusteth after: on oxen  
shepe, wyne and good drynke, and on what  
soeuer thy soule desyreth, and eate there befo  
re the Lorde thy God and be mery : both thou  
and thyne houlholde and the Leuite that is  
in thy cyte. Se thou forsake not the Leuite,  
for he hath nether parte nor enheritaunce with  
the.

At the ende of thre yere, thou shalt brynge  
forth all the tithes of thine encrease the same  
yere and laye it vpp whitin thyne awne cyte,  
and the Leuite shall come because he hath ne  
ther parte nor enheritaunce with the, and the  
straunger and the fatherlesse and the wedo  
we



we which are within thy cite and shall eate and fyll them selues: that the Lorde thy God maye blesse the in all the workes of thine hond which thou doest.

## ¶ The.xv. Chapter.

**A**T the ende of seven yere thou shalt make a fre yere. And this is the maner off the fre yere, whosoever lendeth ought with his hande vnto his neyghboure, maye not axe agayne that which he hath lent, of his neyghboure or of his brother: because it is called the lordes fre yere, yet of a straunger thou maist call it home agayne. But that which thou hast with thy brother thine hande shall remytt. and that in any wyse, that there be no begger amonge you. For the Lorde shall blesse the lande whiche the Lorde thy God geueth the, an heritage vnto possesse it: so that thou herken vnto the voyce of the Lorde thy God, to obserue and doo all these commaundmentes which I commaunde you this daye: ye and then the Lorde thy God shall blesse the as he hath promysed the, and thou shalt lende vnto many nacyons, and shalt borowe of no man, and shalt raygne ouer many nacyons, but none shal reygne ouer the.

When

When one of thi brethern amonge you is waxed poore in any of thi cities within thi lorde which the Lorde thy God geueth the, se that at thou harden not thine hert nor shette thine hande from thi poore brother: But open thine hande vnto him and lende him sufficient for his nede which he hath. And beware that there be not a poynte of Belial in thine hert, that thou woldest saye. The seventh yere, the yere of fredome is at honde, and therefore it greue the to loke on thy poore brother and geuest him nought and he then crye vnto the Lorde agenst the and it be synne vnto the: But geue him, and let it not greue thine hert to geue. Because that for that thinge, the Lorde thy God shall blesse the in all thi workes and in all that thou puttest thine hande to. For the londe shall neuer be without poore. Wherefore I comaunde the sayenge: open thine hande vnto thi brother that is ready and poore in thy lande.

Yf thi brother an Hebrue sell him self to the or an Hebruas, he shall serue the syxe yere and the seventh yere thou shalt lett him go fre from the. And when thou sendest hym out fre from the, thou shalt not let him goo awaye emptye: but shalt geue him of thy shepe and of thi corne and of thy wyne, and geue him off that

### XV. Chapter.

that where with the Lorde thi God hath blessed the. And remembre that thou wast a seruante in the londe of Egipte, and the Lorde thi God deliuered the thence: wherefore I commaunde the this thinge to daye.

But and yf he saye vnto the, I will not goo awaye from the, because he loueth the and thine house and is well at ease with the. Then take a naule and nayle his eare too the doore there with: and let him be thi seruante foreuer and vnto thi mayde seruante thou shalt doo likewise. And let it not greue thine eyes to lett him goo out from the, for he hath bene worthe a double hired seruante to the in his seruyce. vi. yerres. And the Lorde thi God shall blesse the in all that thou doest.

All the firstborne that come of thine oxen and of thi shepe that are males, thou shalt haue lowe vnto the Lorde thi God. Thou shalt doo no scruyce with the firstborne of thi shepe: but shalt eate the before the Lord thi God yere by yere in the place which the Lorde hath chosen both thou and thine householde.

Yf there be any deformyte there in, whether it be lame or blinde or what soeuer euell fauourednesse it hath, thou shalt not offer it vnto the Lorde thi God: But shalt eate it in thine awne citie, the vncleane and the cleane indifferently.

### XVI. Chapter. Fo. XXX.

differently, as the roo and the hert. Only eate not the bloude there of, but poure it vppon the grounde as water.

### The.xvi. Chapter.

**O**bserue the moneth of Abyb, and offer passeover vnto the Lorde thi God. For in the moneth of Abib, the Lorde thy God brought the out of Egipte by nyght. Thou shalt therefore offer passeover vnto the Lorde thi God, and shepe and oxen in the place which the Lorde shall chose to make his name dwell there. Thou shalt eate no leuened bred there with: but shalt eate there with the bred of tribulaciō. vii. dayes longe. For thou camest out of the lōde of Egipte in hast, that thou mayst remembre the daye when thou camest out of the londe of Egipte, all dayes of thi life. And se that there be no leuened bred sene in all thi costes. vii. dayes longe, and that there remayne nothinge of the flesh which thou hast offered the fyrst daye at euen, vntil the mornynge.

Thou mayst not offer passeover in any of the cities which the Lord thi god geueth the: But in the place which the Lorde thi God shall chose to make his name dwell in, there thou shalt

## XVI. Chapter.

shalt offer Pasche at euen aboute the goyn-  
g doune of the sonne, euen in the season that  
thou camest out of Egypte. And thou shalt  
seth and eate in the place which the Lorde thi  
God hath chosyn, and departe on the morowe  
and gette the vnto thi tente. Sixe dayes thou  
shalt eate swete bred, and the seuenth day is  
for the people to come together to the Lorde  
thi God, that thou mayst do no worke.

Then reken the .vij. wekes, and begynne to  
reke the .vij. wekes when the syccle begynneth  
in the corne, and kepe the feast of wekes vnto  
the Lorde thi God, that thou geue a frewillof-  
feringe of thine hāde vnto the Lord thi God  
acordinge as the Lorde thi God hath blessed  
the. And reioyse before the Lorde thi God  
both thou, thi sonne, thi doughter, thi seruau-  
te and thi mayde, and the leuite that is within  
thi gates, and the straunger, the fatherlesse ad  
the wedowe that are amonge you, in the place  
which the Lorde thi God hath chosyn to ma-  
ke his name dwel there. And remēbre that the  
ou wast a seruāte in Egypte, that thou obser-  
ue and doo these ordinaunces.

Thou shalt obserue the feast of tabernacles  
vij. dayes longe, after that thou hast gathered  
in thi corne and thi wyne. And thou shalt re-  
ioyse in that thi feast, both thou and thi sonne,  
thi

why.

## XVII. Chapter. Fo. XXXI

thi doughter, thi seruauente, thi mayde, the leui-  
te, the straunger, the fatherlesse and the wedo-  
we that are in thi cities. Seuen dayes thou shalt  
kepe holy daye vnto the Lorde thi God, in the  
place which the Lorde shal chose: for the Lor-  
de thi God shall blesse the in all thi frutes and  
in all the workes of thine handes, and thou shal-  
t be all together gladnesse. Thre tymes in  
the yere shall al youre males appere before the  
Lorde thi God in the place which he shal cho-  
se: In the feast of swete bred, in the feast of we-  
kes and in the booth feast. And they shal not  
appere before the Lorde empty: but euery mā  
with the gifte of his honde, acordinge to the  
blesinge of the Lorde thi God which he hath  
geuen the.

## The .xviij. Chapter.

**I**udges and officers thou shalt make the in  
all thi cities which the Lorde thi God ge-  
ueth the thorow out thi trybes, and lett the iud-  
ge the people rightcoulsly. Rest not the lawe  
nor knowe any persone nether take any rewar-  
de: for giftes blynde the wise and peruerte the  
wordes of the righteous. But in all thinge fo-  
lowe rightcoulsnesse, that thou mayst lyue and  
enioye the londe which the Lord thi God ge-  
ueth the.

Thou

Thou shalt plante no gioue of what soeuer trees it be, nye vnto the altare of the Lorde thi God which thou shalt make the. Thou shalt sett the vpp no piler, which the Lorde thy God hateth. Thou shalt offer vnto the Lorde thy God no oxen or shepe where in is any deformyte, what soeuer euell fauerednesse it be: for that is an abhominacion vnto the Lorde thi God.

Yf there be founde amonge you in any of thi cities which the Lord thi God geueth the man or woman that hath wrought wekednesse in the sighte of the Lord thi God, that they haue gone beyonde his appoyntment, so that they haue gone and serued straunge goddes and worshipped the, whether it be the sonne or moone or any thinge contayned in heauē which I forbade, and it was tolde the and thou hast herd of it: Then thou shalt enquire diligently.

And yf it be true and the thinge of a suertye that such abhominacion is wrought in Israel the thou shalt bringe forth that mā or that woman whiche haue comyrted that weked thinge, \* vnto thi gates and shalt stone the with stones and they shall dye. At the mouth of ij. or iij. witnesse shal he that is worthy of deeth, dye: but at the mouth of one witnesse he shall not dye. And the handes of the witnesse shal be

*Opnly in  
the gates and  
not secretly  
in prison: with  
lawfull wit-  
nesse and not  
tormentinge  
them or make  
ge. them selfe  
against the fel-  
les or forso-  
re the selves*

rist vppon

st vppon him to kyll him, and afterwarde the handes of all the people: so shalt thou put wekednesse awaye from the.

Yf a matter be to harde for the in iudgemēt betwene bloud and bloude, plee and plee, plage and plage in maters of strife within thi cities: Then Arise and gett the vpp vnto the place which the Lorde thi God hath chosen, and goo vnto the preastes the leuites and vnto the iudge that shalbe in those dayes, and axe, and they shall shewe the how to iudge. And se that thou doo acordinge to that which they of that place which the Lorde hath chosen shew the and se that thou obserue to doo acordinge to all that they enforme the. Acordinge to the lawe which they teach the and maner of iudgement which they tell the, se that thou doo and that thou bowe not from that which they shewe the, nether to the right hande nor to the lyfte.

And that man that will doo presumptuously, so that he will not herken vnto the preast that stoneth there to mynistrē vnto the Lorde thi God or vnto the iudge, shew all dye: and so thou shalt put awaye euell from Israel. And all the people shall heare and shall feare, and shall doo nomare presumptuously,

When

When thou art come vnto the lode which the Lorde thi God geueth the and enioyest it and dwellest therein: Yf thou shalt saye, I will sett a kinge ouer me, like vnto all the nacions that are aboute me: Then thou shalt make him kinge ouer the, whom the Lorde thi God shal chose. One of thi brethern must thou make kinge ouer the, and mayst not sett a straunger ouer the which is not of thi brethern. But in any wyse let hi not holde to many horssees, that he bringe not the people agayne to Egipte thorow the multitude of horssees, for as moch as the Lorde hath sayed vnto you: ye shall hence forth goo no moare agayne that waye. Also he shall not haue to many wyues, lest his hert turne awaye, nether shall he gather him syluer and golde to moch.

And when he is seten vpon the seate off his kingdome, he shall write him out this seconde lawe in a booke takynge a cople of the preastes the leuites. And it shalbe with him and he shall reade there in all dayes of his lyfe that he maye lerne to feare the Lorde his God for to kepe all the wordes of this lawe and these ordinaunces for to doo them: that his hert aryse not aboute his brethern and that he turne not from the commaundment: ether to the righte hande or to the lifte: that both he and his

childern

childern maye prolonge their dayes in his kingdome in Israel.

## ¶ The. xviii. Chapter.

**T**He preastes the Leuites all the trybe off Leui shall haue no parte nor enheritaunce with Israel. The offrynges of the Lorde and his enheritaunce they shall eate, but shall haue no enheritaunce amonge their brethern: the Lorde he is their enheritaunce, as he hath sayed vnto them. And this is the dutie of the preastes, of the people and of them that offer, whether it be ox or shepe: They must geue vnto the preast, the shulder and the two chekes and the maw, the first frutes of thy corne, wyne and oyle, and the first of thy shepesheryng must thou geue him. For the Lorde thy God hath chosen him out of all thy trybes to stonde and to ministrate in the name of the Lorde: both hi and his sonnes for euer.

Yf a Leuite come out of any of thy cities or any place of Israel, where he is a segeorner, and come with all the lust of his herte vnto the place which the Lorde hath chosen: he shall there ministrate in the name of the Lorde his god as all his brethern the Leuites doo whiche stonde there before the Lord. And they shall haue lyke porcyons to eate, besyde that which cometh to hym of the patrimonye of hye

I meruel that  
oure disfigu-  
red coude ma-  
ke no figure  
of this all this  
while.

elders.

When thou art come in to the londe which the Lorde thy God geueth the, se that thou leue not to doo after the abhominacyōs of these nacyns. Let there not be founde amonge you that maketh his sonne or his doughter go thorow fyre, ether a bruterar or a maker of dismale dayes or that useth witchcraft or a sorcerer or a charmar or that speaketh with a spirite or a sothfayer or that talketh with them that are deed. For all that doo such thinges are abhominacion vnto the Lorde: and because of these abhominacyōs the Lorde thy God doeth cast them out before the, be pure therefore with the Lorde thy God. For these nacyns whiche thou shalt conquere, herken vnto makers off dysmall dayes and bruterars. But the Lorde thy God permytteth not that to the.

The Lorde thy God will sterre vpp a prophete amonge you: euē of thy brethern like vnto me: and vnto him ye shall herken according to all that thou desyrest of the Lorde thy god in Horeb in the daye when the people were gathered sayenge: Let me heare the voyce of my Lorde God nomoare nor se this greafe fire any moare, that I dye not. And the Lorde sayed vnto me: they haue well spoken, I will raise

Christ is her  
re promysed  
a preacher off  
better tydinges  
go then Mo.  
143.

raise them vpp a prophete from amonge their brethern like vnto the ad will put my wordes in to his mouth and he shall speake vnto the as that I shall commaunde him. And whosoever will not kerken vnto the wordes which he shall speake in my name, I will requyre it off him.

But the prophete which shall presume to speake ought in my name which I commaunded him not to speake, and he that speaketh in the name of straunge Goddes, the same prophete shall dye. And yf thou saye in thine hert, howe shall I knowe that whiche the Lorde hath not spoken? When a prophete speaketh in the name of the Lorde, yf the thynges folow not nor come to passe, that is the thinge which the Lorde hath not spoken. But the prophete hath spoken it presumptuously: be not aferde therefore of him.

## The. xix. Chapter.

¶ When the Lorde thy God hath destroyed the nacyns whose londe the Lorde thy God geueth the, and thou hast conquered the and dwellest in their cities and in their houses: thou shalt appoynte .iiij. cities in the lande whiche the Lorde thy God geueth the to

F ij. posse

XIX. Chapter.

posseſſe it: thou ſhalt prepare the waye and de-  
uyde the coſtes of thy lande whiche the Lorde  
thy God geueth the to enheret, in to .iij. partes  
that whoſoeuer committeth murthur may flee  
thither.

The popis ſe-  
tuaries are of  
an other pur-  
poſe. For he  
had leuer ha-  
ue the freſhe-  
ep of the euil  
thē to ſaue the  
em that are  
Good.

And this is the cauſe of the ſleyer that ſhal  
flee thither and be ſaued: Yf he ſmytch his negh-  
boure ignorantly and hated him not in tyme  
paſſed: As when a man goeth vnto the wodd  
with his neighbour to hew wod, and as hiſ hā  
de fetcheth a ſtroke with the axe, the head ſlip-  
peth from the helue and ſmyteth his neighbour  
re that he dye: the ſame ſhall flee vnto one off  
the ſame cities ād be ſaued. Leſt the executer  
of bloude folowe after the ſleyer while his hert  
is whote and ouertake him, becauſe the waye  
is longe, and flee him, and yet there is no cauſe  
worthy of deeth in him, in as moch as he hated  
not his neighbour in tyme paſſed. Wherefore I  
commaunde the ſayeng: ſe that thou appoynte  
out .iij. cities

As hate ma-  
keſt the dead  
euell: ſo love  
maketh it go-  
od.

And yf the Lorde thy God enlarge thy coſ-  
tes as he hath ſworne vnto thy fathers and ge-  
ue the all the londe which he ſayed he wold ge-  
ue vnto thy fathers (ſo that thou kepe all theſe  
commaundmentes to doo them, which I com-  
maunde the this daye, that thou loue the Lord  
thy god ād walke in his wayes euer) then thou  
ſhalt

XIX. Chapter. Fo. XXXV

ſhalt adde .iij. cities moo vnto thoſe .iij. that in-  
nocent bloude be not ſhed in thi lande which  
the Lorde thy God geueth the to enheret, and  
ſo bloude come vppon the,

But and yf there be any man that hateth his  
neighbour and layeth awayte for him and ry-  
ſeth agenſt him and ſmyteth him that he dye,  
and fleeth vnto any of theſe cities. Then let the  
elders of his citie ſende and fetch him thence  
and delyuer him in to the hondes of the iuſtice  
of bloude, and he ſhall dye, Let thyne eye haue  
no pitie on him, and ſo thou ſhalt put awaye  
innocent bloude from Iſrael, and happie arte  
thou.

Thou ſhalt not remoue thy neighbours mar-  
ke which they of olde tyme haue ſett in thyne  
enheritaunce that thou enheretteſt in the londe  
which the Lorde thy God geueth the to en-  
ioye it.

One witneſſe ſhall not ryſe agenſt a man in  
any maner trespae or ſynne, what ſoeuer ſyn-  
ne a man ſynneth: But at the mouthe of two  
witneſſes or of .iij. witneſſes ſhall all maters be  
tryed.

Yes in all ma-  
ter of hereſie  
agenſt holye  
churches

Yf an vnrighteous witneſſe ryſe vp agenſt  
a man to accuſe him of trespae: then let both  
the men which ſtryue together ſtonde before  
the Lorde, before the preaſtes and the iudges  
which

# XX. Chapter.

which shalbe in those dayes, and let the iudges enquire a good. And yf the witnesse be founde false and that he hath geuen false witnesse agenst his brother the shall ye do vnto hi as he had tought to do vnto his brother, and so thou shalt put euell away fro the. And other shal he are ad feare ad shal henceforth comytt no more any soch wickednesse among you. And let thynce eye haue no compassio, but life for life, eye for eye, toth for toth, hande for hand, and fote for fote.

## The. xx. Chapter

**W**hen thou goest out to batayle agenst thine enemyes, and seest horses and charrettes and people moo then thou, be not aferde of them, for the Lorde thy God is with the whiche broughte the out of the londe off Egipte. And when ye are come nye vnto batayle, let the preast come forth and speake vnto the people and saye vnto them: Heare Israe el, ye are come vnto batayle agenste youre enemyes, let not youre hartes faynte, nether feare nor be amased nor a dreade of them. For the Lorde thy God goeth with you to fyghte for you agenste youre enemyes and to saue you.

And let the officers speake vnto the people

# XX. Chapter. Fo. XXXVI

ple sayenge: Yf any man haue bylt a new house and haue not \* dedicate it, let him goo and returne to his housse lest he dye in the batayle, and another dedicate it. And yf any man haue planted a vyneyarde and haue not made it comen\*, let him goo and returne agayne vnto his house, lest he dye in the batayle and another make it comen. And yf any man be betrothed vnto a wyfe and haue not taken hyr, let hym goo and returne agayne vnto his housse, lest he dye in the batayle and another take her.

And let the officers speake further vnto the people and saye. Yf any man feare and be faynte herted, let him goo and returne vnto his housse, lest his brothers hert be made faynte as well as his. And when the officers haue made an ende off speakyng vnto the people, let the make captaynes of warre ouer them.

When thou comest nye vnto a citie to fight agenst it, offre them peace. And yf they answer the agayne peafably, and open vnto the, then let all the people that is founde therein be tributaries vnto the and serue the. But and yf they will make no peace with the, then make warre agenste the citie and besege it.

And

Dedicat: the  
leui es I supp  
ofe, halowed  
the as we doo  
oure shippers.

Comē: the. iij  
first yeres in  
frute myghte  
norbe eate the  
fourth it mi  
ght be offred  
ad the hite ca  
ten ad that ys  
to make it co  
me to bringe  
it to the vile  
of the laye pe  
ople.



And when the Lord thy God hath deliuered it in to thine handes, smyte all the males thereof with the edge of the swerde, saue the womē and the childern and the catell and all that is in the citie and all the spoyle thereof take vnto thy selfe and eate the spoyle of thyne enemies which the Lord thy God geueth the. Thus thou shalt doo vnto all the cities whiche are a greate waye of from the ad not of the cities of these nacions.

But in the cities of these nacions which the Lorde thy God geueth the to enheret, thou shalt saue alyue nothinge that bretheth. But shalt destroye them with out redempcion, both the Hethites, the Amorites, the Canianites, the Pherezites, the Heuites and the Iebusites, as the Lorde thy God hath commaunded the, that they teach you not to doo after all their abominacyons whiche they doo vnto their goddes, and so shulde synne agens the Lorde your God

When thou hast beseged a citie longe tyme in makinge warre agens it to take it. destroye not the trees thereof, that thou woldest thrust an axe vnto them. For thou mayst eate of the, and therfore destroye them not. For the trees of the felde are no men, that they myght come agens the to besege the. Neuerthelater those

trees

trees which thou knowest that mē eate not of them, thou maist destroye and cutte the m doune and make bolwerkes agens the citie that maketh warre with the, vntyll it be ouerthrowne.

## ¶ The. xxxj. Chapter.

**Y**F one be founde slayne in the land whiche the Lorde thy God geueth the to possesse it, and lieth in the felde, and not knowne who hath slayne him: Then let thine elders and thy iudges come forth ad meet vnto the cities that are rounde aboute the slayne. And let the elders of that citie which is nexte vnto the slayne mā, take an heyffer that is not labour red with nor hath drawen in the iocke, and let them bringe her vnto a valeye where is nether earinge nor soweinge, ad strike of hir heed there in the valey.

Then let the preastes the sonnes of Leui come forth (for the Lorde thy God hath chosen them to ministrate and to blesse in the name off the Lorde and therfore at their mouthe shall all strife and plage be tryed). And all the elders of the citie that is nexte to the slayne man shall waſſhe their handes ouer the heyffer that is beheded in the playne, and shall answere ad saye: oure handes haue not shed this bloude ne

ther

ther haue oure eyes senie it. Be mercifull Lord vnto thy people Israel which thou hast deliuered and put not innocent bloude vnto thy people Israel: and the bloude shalbe forgiven the. And so shalt thou put innocent blood fro the, when thou shalt haue done that which is right in the sight of the Lorde.

Right in the  
Lordes sight,  
ad not in thy  
ne imaginaci-  
on.

When thou goest to warre agens thyne enemies and the Lorde thy God hath deliuered them in to thine handes and thou hast taken them captiue, and seist amonge the captiues a bewtifull woman and hast a fantasie vnto her that thou woldest haue her to thy wyfe. Then bringe her home to thine housse and let her shaue hir heed and pare hir nayles and put hir rayment that she was taken in from hir, and let hir remayne in thine housse and beweepe hir father and hir mother a moneth long and after that goo in vnto her and marie her and let her be thi wife. And yf thou haue no fauoure vnto her, then let her go whether she lusteth: for thou mayst not sell her for monye nor make cheuesauce of her, because thou hast humbled her.

Yf a man haue two wyues, one loued and another hated, and they haue borne him children, both the loued and also the hated. Yf the firstborne be the sonne of the hated: then when he deae

he dealeth his goodes amonge his children, he maye not make the sonne of the beloued firstborne before the sonne of the hated which he is in deade the firstborne: But he shall knowe the sonne off the hated for his firstborne, that he geue hym double off all that he hath. For he is the first off his strength, and to him belongeth the right of the firstborneshippe.

Yf any man haue a sonne that is stuborne, and disobedient, that he will not herken vnto the voyce of his father and voyce of his mother, and they haue taught him nurture, but he wolde not herken vnto them: Then let his father and his mother take him and brynge hym out vnto the elders of that citie and vnto the gate of that same place, and saye vnto the elders of the citie. This oure sonne is stuborne and disobedient and will not herken vnto oure voyce, he is a ryoter and a dronkarde. Then let all the men of that citie stone him with stones vnto deeth. And so thou shalt put euell awaye from the, and all Israel shall heare and feare.

Yf a man haue commytted a trespace worthy of deeth and is put to deeth for it and hanged on tree: let not his body remayne all nyghte vppon the tree, but burye hym the same

XXII. Chapter.

the same daye. For the curse off God is on him that is hanged. Defile not thy londe there, whiche the Lorde thy God geueth the to enherett.

¶ The .xxij. Chapter.

**Y**F thou se thy brothers ox or shepe go astraye, thou shalt not with drawe thy selfe from them: But shalt brynge them home agayne vnto thy brother. Yf thy brother be not nye vnto the or yf thou knowe him not, then bringe them vnto thine awne housse and lett them be with the, vntyll thy brother axe after them, and then delyuer him them agayne. In like maner shalt thou doo with his asse, with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde, and thou maist not withdrawe thy selfe.

Yf thou se that thy brothers asse or ox is fallen doune by the waye, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.

The woman shall not weere that whiche pertayneth vnto the man, nether shall a man put on womans rayment. For all that doo so, are abhominacyon vnto the Lorde thy God.

Yf thou chaunce vppon a byrds nest by the waye

XXII. Chapter. Fo. XXXIX

waye, in what soeuer tree it be or on the ground, whether they be younge or egges, ad the dame sittenge vppon the younge or vppon the egges: Thou shalt not take the mother with the younge. But shalt in any wyse let the dame go and take the younge, that thou mayst prospere and prolonge thy dayes.

When thou byldest a new housse, thou shalt make a batelmēt vnto the roffe, that thou lade not bloude vppon thine housse, yf any mā fall there of.

The howses  
be flart in the  
se cōtres.

Thou shalt not sowe thy vyneyarde with dyuerse sēde: lest thou halowe the sēde whiche thou hast sowne with the frute off thy vyneyarde.

Thou shalt not plowe with an ox and an asse together.

Thou shalt not weere a garment made of wolle and flax together.

Thou shalt put rybandes vppon the .iiij. quarters of thy vesture wherewith thou courest thy selfe.

Yf a man take a wyfe and when he hath lyen with her hate her and leye shamefull thinges vnto hyr charge and brynge vp an euell name vppon her and saye: I toke this wyfe, and when I came to her, I founde her not a mayde: The father of the damsell and the mother bryn-

brynge forth the tokens of the damfels virginite, vnto the elders of the citie, euen vnto the gate. And let the damfels father saye vnto the elders, I gaue my doughter vnto this man to wife and he hateth her: and loo, he layeth shamefull thinges vnto hir charge saynge, I founde not thy doughter a mayde. And yet these are the tokens of my daughters virginite. And let them sprede the vesture before the elders off the citie. Then let the elders of that citie take that man and chastyce him and merce him in an hundred sycles of syluer and geue them vnto the father of the damsell, because he hath brought vpp an euell name vppon a mayde in Israel. And she shalbe his wife, and he may not put her awaye all his dayes. But and yf the thinge be of a fuerie that the damsell be not founde a virgen, let them brynge her vnto the dore of hir fathers houlse, and let the men of that citie stone her with stones to deeth, because she hath wrought folye in Israel, to playe the whore in hir fathers houlse. And so thou shalt put euell awaye from the.

Yf a man be founde lyenge with a woman, that hath a wedded husbonde, then let the eitheroother of the: both the man that laye with the wife and also the wife: so thou shalt put awaye euell from Israel.

Yf a

Yf a mayde be hanfasted vnto an husbonde, and then a man finde her in the towne and leye with her, then ye shall brynge them both out vnto the gates of that same citie and shall stone them with stones to deeth: The damsell because she cried not beyng in the citie: And the man, because he hath humbled his neyghbours wife, and thou shalt put awaye euell from the.

But yf a man finde a betrothed damsell in the felde and force her and leye with her: The man that laye with her shall dye alone, and vnto the damsell thou shalt doo no harme: because there is in the damsell no cause of deeth. For as when a man ryseth agenste his neyghboure and sleiyeth him, euē so is this matter. For he founde her in the felde and the betrothed damsell cried: but there was no mā to succoure her.

Yf a man finde a mayde that is not betrothed and take her and leye with her and be founde: Then the man that laye with her shall geue vnto the damsell's father .l. sycles of syluer. And she shall be his wife, because he hath humbled her, and he maye not put her awaye all his dayes.

No man shall take his fathers wife, nor vnto heale his fathers couerynge.

## ¶ The .xxxliij. Chapter

**N**One that is gelded or hath his preuey membres cutt of, shall come in to the congregacion of the Lorde. And he that is borne of a comen woman shall not come in to the congregacion of the Lorde, no in the tenth generacyon he shall not entre in to the congregacion of the Lorde. The Ammonites and the Moabites shall not come in to the congregacion of the Lorde, no not in the tenth generacion, no they shall neuer come in to the congregacion of the Lorde, because they met you not with bred and water in the waye when ye came out of Egipte, and because they hyred agens the Balaam the sonne of Beor the interpreter of Mesopotamia, to curse the. Neuer thelesse the Lorde thy God wolde not herken vnto Balaam, but turned the curse to a blessing vnto the, because the Lorde thy God loued the. Thou shalt neuer therefore seke that which is prosperouse or good for them all thy dayes for euer.

Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egiptian, because thou wast a straunger in his londe. The children that are begotten of them shall come in to the congregacion of the Lorde in the .iiij. generacion.

where

When thou goest out with the host agens thine enemies, kepe the fro all wekednesse for the Lorde is amonge you.

Yf there be any man that is vncleane by the reason of vnclennesse that chaunceth hym by nyght, let him goo out of the host and not come in agayne vntyll he haue wasshed him selfe with water before the euen: and then when the sonne is doune, let him come in to the host agayne.

Thou shalt haue a place without the host whether thou shalt resort to and thou shalt haue a sharpe poynte at the ende of thy wepon: and when thou wilt ease thy selfe, digge therewith and turne and couer that which is departed from the. For the Lorde thy God walketh in thine host, to rydd the and to sett thine enemies before the. Let thine host be pure that he be not vncleane thinge amonge you and turne from you.

Thou shalt not delyuer vnto his master the seruauent which is escaped from his master vnto the. Let him dwel with the, etie amonge you in what place he him selfe liketh best, in one of thi cities where it is good for him, and vex him not.

There shalbe no whore of the daughters of Israel, nor whorekeeper of the sonnes of Israel

G i Thou.

The pope  
will take tribu-  
te of them yet  
2d bishops  
2d abottes de  
fire no better  
penautes.

Thou shalt nether brynge the hyre of an iwho  
re nor the pryce of a dogge in to the houlse of  
the Lorde thy God; in no maner of vowe: for  
euē both of them are abhominacion vnto the  
Lorde thy God.

Thou shalt be no vsurer vnto thy brother;  
nether in mony nor in fode, nor in any maner  
thinge that is lent vppon vserye. Vnto a straū  
ger thou maist lende vppon vserye, but not vñ  
to thy brother, that the Lorde thy God ma-  
ye blesse the in all that thou setteſt thyne hande  
to in the londe whother thou goeſt to conque-  
re it.

When thou haſt vowed a vowe vnto the  
Lorde thy God, ſe thou be not ſlacke to paye  
it. For he will ſurely requyre it of the, and it ſh-  
albe ſynne vnto the. Yf thou ſhalt leue vowing-  
ge, it ſhalbe no ſynne vnto the: but that which  
is once gone out off thy lippes, thou muſt ke-  
pe and doo, accordyng as thou haſt vowed  
vnto the Lorde thy god a frewilloffryng whi-  
che thou haſt ſpoken with thy mouth.

When thou comest in to thy neighbours wy-  
neyarde, thou mayſt eate grapes thy belyfull at  
thine awne pleaſure: but thou ſhalt put none in  
thy bagge.

When thou goeſt in to thy neyghbours cor-  
ne, thou mayſt plucke the eares with thine hād  
but

but thou mayſt not moue a ſycle vnto thy negh-  
bours corne.

## ¶ The. xxxiiij. Chapter.

When a man hath taken a wyfe and ma-  
ried her, yf ſhe finde no fauoure in his  
eyes, becauſe he hath ſpied ſome vncleenneſſe  
in her. Then let him write her a bylle of deuor-  
cement and put it in hir hande and ſende her  
out of his houlſe. Yf when ſhe is departed out  
of his houlſe, ſhe goo and be another mans wi-  
fe and the ſeconde huſbonde hate her and wri-  
te her a letter of deuorcement and put it in hir  
hande and ſende her out of his houlſe, or yf  
the ſeconde man dye whiche toke her to wyfe.  
Hir firſt man whiche ſent hir awaye maye not  
take her agayne to be his wyfe, in as moche as  
ſhe is defiled. For that is abhominacyon in the  
ſyght of the Lorde: that thou deſile not the lō-  
de with ſynne, which the Lorde thy God ge-  
ueth the to enherett.

When a man taketh a newe wyfe, he ſhall  
not goo a warrefare nether ſhalbe charged  
wyth any buſyneſſe: but ſhalbe fre at home  
one yere and reioyce with his wiſe whiche he  
hath taken.

G ij No man

No mā shall take the nether or the upper mill stone to pledge, for then he taketh a mans lyfe to pledge.

Yf any man be founde stealynge any of his brethern the childern of Israel, and maketh chesuefaunce of him or selleth him, the these shall dye. And thou shalt put euell away from the.

Take hede to thy selfe as concernynge the plage of leprosy, that thou obserue diligently to doo acordinge to all that the preastes the leuites shall theach the, as I commaunded them so ye shall obserue to doo. Remembre what the Lorde thy God dyd vnto Mir Iam by the waye, after that ye were come out off Egypte.

Do as the preastes teache you: but as I haue taughte the and not as they saye.

Yf thou lende thy brother any maner soker, thou shalt not goo in to his housse to fetch a pledge: but shalt stonde without and the man to whom thou lendest, shall brynge the the pledge out at the dore. Forthmore yf it be a poore body, goo not to slepe with his pledge: but delyuer hym the pledge agayne by that the sonne goo doune, and let him slepe in his owne rayment and blesse the. And it shal be rightuousnes vnto the, before the Lorde thy God.

Thou shalt not defraude an hyred seruaunte that is nedye and poore, whether he be off thy bre

brethern or a straunger that is in thy lond with in thy cities. Geue him his hyre the same daye, and let not the sonne goo doune thereon. For he is nedye and therewith susteyneth his life, lest he crye agens the vnto the Lorde and it be synne vnto the.

The fathers shal not dye for the childern nor the childern for the fathers: but euery mā shall dye for his awne synne.

Hynder not the right of the straunger nor of the fatherlesse, nor take wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egypte, and how the Lord thy God delyuered the ihce. Wherefore I comaunde the to doo this thinge.

When thou cuttest doune thyne herueste in the felde and hast forgotte a shefe in the felde thou shalt not goo agayne and sett it: But it shalbe for the straunger, the fatherlesse and the wedowe, that the Lorde thy God maye blesse the in all the workes of thyne hande. When thou beatest doune thyne olyue, trees thou shalt not make cleane riddaunce after the: but it shal be for the straunger, the fatherlesse and the wedowe. And when thou gatherest thy vyneyarde, thou shalt not gather cleane after the: but it shalbe for the straunger, the fatherlesse and the wedowe. And remembre that thou wast a serua

## XXV. Chaptre.

seruaunte in the lond of Egipte: wherfore I co  
maunde the to doo this thinge.

## ¶ The. xxv. Chapter.

**W**Hen there is strife betwene men, let the  
come vnto the lawe, and let the iudges  
iustifie the righteous and condemne the tres  
peaser. And yf the trespeaser be worthy of stry  
pes, then let the iudge cause to take him dou  
ne and to bete him before his face accordynge  
to his trespass, vnto a certayne numbre. xl. stry  
pes he shall geue him and not passe: lest yf he  
shulde excede and beate him aboute that with  
many stripes, thi brother shuld appere vngod  
ly before thyne eyes.

Thou shalt not mo sell the oxe that treadeth  
out the corne.

It were hard  
to proue this  
a ceremonye **W**hen brethern dwell together and one of  
them dye ad haue no childe, the wyfe of the de  
ed shall not be geuen out vnto a straunger: but  
hir brotherlawe shall goo in vnto her and ta  
ke her to wife and marie her. And the eldest  
sonne which she beareth, shall stonde vp in the  
name of his brother which is deed, that his na  
me be not put out in Israel.

But and yf the man will not take his syster  
lawe, then let her goo to the gate vnto the el  
ders

## XXV. Chaptre. Fo. XLIII.

ders and saye: My brotherlawe refuseth to ster  
re vpp vnto his brother a name in Israel, he  
will not marie me. Then let the elders of his  
citie call vnto him and comen with him. Yf  
he stonde and saye: I will not take her, then  
let his systerlawe goo vnto him in the presen  
ce of the elders and loose his shoue of his foo  
te and spytt in his face and answere and saye.  
So shall it be done vnto that man that will  
not bylde his brothers housse. And his  
name shalbe called in Israel, the vnshoed hou  
sse.

Yf when men stryue together, one with ano  
ther, the wife of the one rüne to, for to ryd hye  
hulbond out of the handes of him that smy  
teth him and put forth hir hande and take him  
by the secrettes: cutt of hir hande, and let not  
thine eye pitie her.

Thou shalt not haue in thy bagge two ma  
ner weyghtes, a greate and a small: nether shalt  
thou haue in thine housse dyuerse measures, a  
great ad a small. But thou shalt haue a perfect  
ad a iust measure: that thy dayes maye be lenge  
thed in the londe whiche the Lorde thy God  
geueth the, For all that do soche thinges ad all  
that doo vnright, are abhominacion vnto the  
Lorde thy God.

Remembre



Remembre what Amalech dyd vnto the by the waye after thou camest out of Egipte, he mett the by the waye and smote the hyn most of you, all that were ouer laboured and dragged by hynde, when thou wast faynted and werye, and he feared not God. Therfore when the Lorde thy God hath geuen the rest from all thyn enemyes rounde aboute, in the londe whiche the Lorde thy God geueth the to enheret and possesse: se that thou put out the name of Amalech from vnder heauen, and forget not.

## ¶ The. xxvj. Chapter.

**W**hen thou art come in to the londe whiche the Lorde thy God geueth the to enherett and hast enioyed it and dwellest there in: take of the first of all the frute of the erthe, which thou hast brought in out of the lande that the Lorde thy God geueth the and put it in a maunde and goo vnto the place which the Lorde thy God shall chose to make his name dwell there. And thou shalt come vnto the preast that shalbe in those dayes and saye vnto him I knowledge this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde sware vnto oure fathers for to geue vs.

And

And the preast shall take the maunde out of thine hande, and set it doune before the alter of the Lorde thy God. And thou shalt answer and saye before the Lorde thy God: The Sirians wolde haue destroyed my father, and he went doune in to Egipte and sojourned there with a few folke and grewe there vnto a nation greate, myghtie and full of people. And the Egiptians vexed us and troubled vs, and laded vs with cruell bondage. And we cried vnto the Lorde God of oure fathers, and the Lorde herde oure voyce and looked on oure aduersyte, labour and oppressyon. And the Lorde brought vs out of Egipte with a myghtye hande and a stretched out arme and with greate terebleness and with signes and wonders. And he hath brought vs in to this place and hath geue vs this londe that floweth with mylke and honye. And nowe loo, I haue brought the first frutes off the londe whiche the Lorde hath geuen me. And set it before the Lorde thy God and worshpe before the Lorde thy God and reioyse ouer all the good thinges whiche the Lorde thy God hath geue vnto the and vnto thyn housse, both thou the Leuite and the straunger that is amonge you.

When thou hast made an ende of tithynge  
all

## XXVI. Chapter.

all the tithes of thine increase the thyrde yere; the yere of tythyng: and hast geuen it vnto the Leuite, the straunger, the fatherlesse and the we dowe, and they haue eaten in thy gates and fyl led them selues. Then saye before the Lorde thy God: I haue brought the halowed thinges out of myne houlse and haue geuen them vnto the Leuite, the straunger, the fatherlesse and the wedowe acordynge to all the commaundmentes which thou commaundeest me: I haue not ouerskypped thy commaundmentes, nor forgotten them. I haue not eaten thereof in my moornyng nor taken awaye thereof vnto any vncleynesse, nor spent thereof aboute any ded corse: but haue herkened vnto the uoyce of the Lorde my God, and haue done after all that he commaunded me, loke doune from thy holy habitacyon heauen and blesse thy people Israel and the lande which thou hast geuen vs (as thou swarest vnto oure fathers) a land that floweth with mylke and honye.

This daye the Lorde thy God hath commaunded the to doo these ordinaunces and lawes. Kepe them therfore and doo them with all thyne hert and all thy soule. Thou hast sett vpp the Lorde this daye to be thy God and to walke in hys wayes and to kepe his ordinaunces, his commaundmentes and his lawes, and  
to her

## XXVII. Chapter. Fo. XLVI

to herken vnto his voyce. And the Lorde hath sett the vpp this daye, to be a seuerall people vnto him (as he hath promysed the) and that thou kepe his commaundmentes, and to make the hye aboute all nacyns which he hath made, in prayse, in name and honoure: that thou mayst be an holy people vnto the Lorde thy God, as he hath sayed.

## The. xxviij. Chapter.

**A**Nd Moses with the elders of Israel commaunded the people sayenge: kepe all the commaundmentes which the Lorde thy God geueth the, sett vpp greate stones and playster them with playster, and write vpon the all the wordes of this lawe, when thou arte come ouer: that thou mayst come in to the lande which the Lorde thy God geueth the: a lande that floweth with mylke and honye. as the Lorde God off thy fathers hath promysed the.

When ye be come ouer Iordayne, se that ye set vpp these stones which I commaunde you this daye in mount Eball, and playster them with playster. And there bylde vnto the Lorde thy God, an altare of stones and se thou list

vpp no yerne vppon them: But thou shalt make the altare of the Lorde thy God of rough stones and offer burnt offrynges thereon vnto the Lorde thy God. And thou shalt offer peace offrynges and shalt eate there and reioyse before the Lorde thy God. And thou shalt write vppon the stones all the wordes of this lawe, manysly and well

And Moses with the preastes the Leuites spake vnto all Israel sayenge: take hede and heare Israel, this daye thou art become the people of the Lorde thy God. Herken therefore vnto the voyce of the Lorde thy God and do his commaundmētes and his ordinaunces which I commaunde you this daye.

And Moses charged the people the same daye sayenge: these shall stonde vppon mount Grisim to blesse the people, when ye are come ouer Iordayne: Symeon, Leui, Iuda, Isachar, Ioseph and Ben Iamin. And these shall stonde apon mount Eball to curse: Ruben, Gad, Aser, Zabulon, Dan and Neptaly. And the Leuites shall beginne and say vnto all the men of Israel with a loude voyce.

Curfed be he that maketh any carued image or image of metall (an abhominacion vnto the Lorde, the worke of the handes of the craftsman) and putteth it in a secrett place:

And

Here of take  
the popes an  
occasion to curse  
se. iiii. tymes  
in the yere

And all the people shall answere and saye Amen.

Curfed be he that curseth his father or his mother, and all the people shall saye Amen.

Curfed be he that remoueth his neighbours marke and all the people shall saye Amen.

Curfed be he that maketh the blynde go out off his waye, and all the people shall saye Amen,

Curfed be he that hyndreth the right of the straunger, fatherlesse and wedowe, and all the people shall saye Amen.

Curfed be he that lieth with his fathers wife because he hath opened his fathers coueringe, and all the people shall saye Amen.

Curfed be he that lieth with any maner best, and all the people shall saye Amen.

Curfed be he that lieth with his syster whether she be the doughter of his father or off his mother, and all the people shall saye Amen

Curfed be he that lieth with his mother in lawe, and all the people shall saye Amen.

Curfed be he that smyteth his neighbour secretly, and all the people shall saye Amen.

Curfed be he that taketh a rewarde to slee in nocent bloude, and all the people shall saye Amen.

Curfed be he that mātayneth not all the wordes

des of this lawe to doo them, ad all the people shall saye Amen.

**Y**F thou shalt herken diligently vnto the voyce of the Lorde thy God, to obserue and to do all his commaundmentes whiche I commaunde the this daye. The Lorde wil set the an hye aboute all nacions of the erth. And all these blessinges shall come on the and ouer take the, yf thou shalt herken vnto the voyce of the Lorde thy God. Blessed shalt thou be in the towne and blessed in the felde, blessed shalt thou be the frute of thy body, the frute of thy ground and the frute of thy catell, the frute of thine oxen, and thy flockes of shepe, blessed shall thine almyer be ad thy store. Blessed shalt thou be, both when thou goest out, ad blessed whē thou comest in.

The Lorde shall smyte thine enemyes that rise agens the before thy face. They shall come out agens the one waye, and flee before the feuen wayes. The Lorde shal commaunde the blessinge to be with the in thy store housses ad in all that thou settest thine hande to, and will blesse the in the lande which the Lord thy god geueth the.

The Lorde shall make the an holye people  
vnto

vnto himselfe, as he hath sworn vnto the: yf thou shalt kepe the commaundmentes of the Lorde thy God and walke in hys wayes.

And all nacions of the erthe shall se that thou arte called after the name of the Lorde, and they shalbe aferde off the. And the Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute off thy catell and in the frute of thy grounde, in the lande whiche the Lorde sware vnto thy fathers to geue the.

The Lorde shall open vnto the his good treasure; euen the heauen, to geue rayne vnto thy lande in due ceason and to blesse all the laboures of thine hande. And thou shalt lende vnto many nacions, but shalt not nede to borowe thy selfe. And the Lorde shall sett the before and not behinde, and thou shalt be aboute only and not beneth: yf that thou herken vnto the commaundmentes of the Lorde thy God which I commaunde the this daye to kepe and to doo them. And se that thou bowe not from any of these wordes which I commaunde the this daye ether to the right hande or to the lefte, that thou woldest goo after straung goddes to serue them.

But and yf thou wilt not herken vnto the poyce of the Lorde thy God to kepe and to  
doo

doo all his commaundmentes and ordinaunces which I commaunde the this daye: then all these curses shall come vpon the and ouertake the: Cursed shalt thou be in the towne, and cursed in the felde, cursed shall thyne almyr be and thi store. Cursed shall the frute of thy body and the frute of thy lond be and the frute of thine oxen and the flockes of thy shepe. And cursed shalt thou be when thou goest in, and when thou goest out.

And the Lorde shall sende vpon the cursynge, goynge to nought and complaynyng in all that thou setteest thine hande to what soeuer thou doest: vntyll thou be destroyed and brought to nought quykely, because of the wickednesse of thyne inuencions in that thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleaue vnto the, vntyll he haue consumed the from the londe whether thou goest to enioye it. And the Lorde shall smyte the with swellynge, with feuers, heet, burnynge, wetherynge, with smytyng and blasting. And they shall folowe the, vntyll thou perishe.

And the heauen that is ouer thy heed shall be brasse, and the erth that is vnder the, yerne. And the Lorde shall turne the rayne of the land vnto powder and dust: euen from heauen they shall

shal come doune vpon the, vntyll thou be brought to nought. And the Lorde shall plague the before thine enemyes: Thou shalt come out of one waye agens them, and flee seuen wayes before them, and shalt be scattered amonge all the kingdomes of the erth. And thy carcassee shall be meate vnto all maner foules of the ayre and vnto the beestes of the erth, and no man shall fraye them awaye.

And the Lorde will smyte the with the botches of Egypte and the emorodes, scalle and maungynesse, that thou shalt not be healed the reof. And the Lorde shall smyte the with madnesse, blyndnesse and dasynge of herte. And thou shalt grope at none daye as the blynde gropeth in darkenesse, and shalt not come to the right waye.

And thou shalt suffre wronge only and be polled euermore, and no man shall soker the, thou shalt be betrothed vnto a wife, and another shall lye with her. Thou shalt bylde an housse and another shall dwell therein. Thou shalt plante a vyncyarde, and shalt not make it comen. Thyne ox shall be slayne before thyne eyes, and thou shalt not eate thereof. Thyne asse shall be violently taken awaye euen before thy face, and shall not be restored the agayne. Thy shepe shall be geuen vnto thine enemyes, and no

H i man

man shall helpe the.

Thy sonnes and thy daughters shall be geue  
vnto another nacion, and thyne eyes shall se  
and dase vppon them all daye longe, but shalt  
haue no myghte in thyne hande. The frute  
of thy londe and all thy laboures shall a nacyo  
on which thou knowest not, eate, and thou shalt  
but soffre violence only and be oppressed al  
waye : that thou shalt be cleane besyde thy  
selfe for the syghte of thyne eyes whiche thou  
shalt se.

The Lord shall smyte the with a myscheu  
us botche in the knees and legges, so that thou  
cāst not be healed: eue from the sole of the fo  
te vnto the toppe of the heed.

The Lorde shall brynge both the and thy  
kyng which thou hast sett ouer the, vnto a na  
cyon whiche nether thou nor thy fathers haue  
knowne, and there thou shalt serue straunge  
goddess: euen wodd and stone. And thou shalt  
goo to wast and be made an ensample and a ge  
stunge stocke vnto al naciōs whether the Lord  
shall carye the.

Thou shalt carie moch seed out in to the  
felde, and shalt gather but litte in : for the lo  
custes shall destroye it, Thou shalt plante a  
vyneyarde and dresse it, but shalt nether dryn  
ke off the wyne nether gather of the grapes, for

for the wormes shall eate it. Thou shalt ha  
ue olyue trees in all thy costes, but shalt not  
be anoynted with the oyle, for thyne olyue tre  
es shalbe rooted out. Thou shalt get sonnes and  
daughters, but shalt not haue them : for they  
shalbe caried awaye captiue. All thy trees  
and frute of thy londe shalbe marred with bla  
stynge.

The straungers that are amonge you shall  
elyme aboue the vpp an hye, and thou shalt co  
me doune beneth alowe. He shall lende the and  
thou shalt not lende him, he shalbe before and  
thou behynde.

Moreouer all these curses shall come vppō  
the and shall folowe the and ouertake the, tyll  
thou be destroyed : because thou herkenedest  
not vnto the voyce of the Lorde thy God, to  
kepe his cōmaundmētes and ordinaunces whi  
che he cōmaūded the, and they shalbe vppō the  
as miracles and wonders and vppon thy seed for  
euer. And because thou seruedest not the Lor  
de thy God with ioyfulnesse and with a good  
herte for the abundaunce of all thinges, ther  
fore thou shalt serue thyne enemye whiche  
the Lorde shall sende vppon the : in hunger  
and thrust, in nakednesse and in nede off all  
thynges : and he shall put a yocke off yerne  
vppon thyne necke, vntyll he haue broughte

H ij the to

the to noughte.

And the Lorde shall brynge a nacton vpon the from a farre, euen from the ende off the worlde, as swyfte as an egle fleeth: a nacton whose tonge thou shalt not vnderstonde: a herde fauoured nacton whiche shall not regarde the person of the olde nor haue compassiō on the younge. And he shall eate the frute of thy londe and the frute of thy catell vntyll he haue destroyed the: so that he shall leaue the nether corne, wyne, nor oyle, nether the increase of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to nought. And he shall keepe the in in all thy cities, vntyll thy hye ad stronge walles be come doune wherei thou trustedst, thorow all thy londe. And he shall besege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

And thou shalt eate the frute of thyne awne bodye: the flesshe of thy sonnes and off thy daughters which the Lorde thy God hath geuen the, in that straytenesse and sege wherewith thyne enemye shall besege the: so that it shall greue the man that is tender and excceadyng delycate amonge you, to loke on his brother and vpon his wife that lyeth in his bosome ad on the remnaunte of his childern, which he hath yet lefte, for feare of geuyng

vnto any of them of the flesshe of hys childern, whiche he eateth, because he hath noughte lefte him in that straytenesse and sege wherewith thyne enemye shall besege the in all thy cytyes.

Yee and the woman that is so tender and delycate amonge you that she dare not auenture to sett the sole of hyr foote vpon the grounde for softnesse and tendernesse, shalbe greued to loke on the husbonde that leysth in hir bosome and on hyr sonne and on hyr daughter: euen because of the afterbyrthe that ys come oute from betwene hyr legges, and because of hyr childern whiche she hath borne, because she wolde eate them for nede off all thynges secretly, in the straytenesse and sege wherewith thine enemye shall besege the in thy cities.

Yf thou wilt not be diligent to doo all the wordes of this lawe that are wrytten in this booke, for to feare this glorious and fearfull name of the Lorde thy God: the Lorde will smyte both the and thy seed with wonderfull plagues and with greate plages and of longe continuance, and with euell sickeneses and of longe duraunce. Moreouer he wyll brynge vpon the all the diseases off Egipte whiche thou wast afrayed off, and they shall clea-

ye vnto the. Thereto all maner sickenesse  
and all maner plagis whiche are not wrytten  
in the boke of this lawe, wyll the Lorde bryn-  
ge vppon the vntyll thou be come to nough-  
te. And ye shalbe leste fewe in nombre, whe-  
re to fore ye were as the starres off heauen in  
multitude: because thou woldest not herke vnto  
the voyce of the Lorde thy God.

And as the Lorde reioysed ouer you to do  
you good and to multiplie you: euen so he will  
reioyse ouer you, to destroye you and to brynge  
you to nought. And ye shalbe wasted from of  
the lande whother thou goest to enioye it,  
And the Lorde shall scatter the amonge all  
nacyons from the one ende of the worlde vnto  
the other, and there thou shalt serue straunge  
goddess, which neither thou nor thy fathers  
haue knowne: euen wod and stone.

And amonge these nacyons thou shalt be  
no small scason, and yet shalt haue no reste for  
the sole of thy foote. For the Lorde shall geue  
the there a treblyng herte and dasyng eyes and  
forowe of mynde. And thy lyfe shall hange  
before the, and thou shalt feare both daye and  
nyghte and shalt haue no trust in thy lyfe. In the  
mornyng thou shalt saye, wolde God it were  
nyghte. And at nyghte thou shalt saye,  
wolde

wolde God it were mornyng. For fea-  
re off thyne herte whiche thou shalt feare, and  
for the syghte of thyne eyes whiche thou shal-  
t se.

And the Lorde shall brynge the in to Egip-  
te agayne with shippes, by the waye which I ba-  
de the that thou shuldest se it nomoare. And  
there ye shalbe solde vnto youre enemyes, for  
bondmen and bondwomen: and yet no man  
shall bye you.

## ¶ The. xxxix. Chapter.

**T**Hese are the wordes of the appoyntment  
which the Lorde commaunded Moses  
to make with the childern of Israel in the lon-  
de of Moab, besyde the appoyntment whiche  
he made with them in Horeb.

And Moses called vnto all Israel and saye  
ed vnto them: Ye haue sene all that the Lorde  
dyd before youre eyes in the lande of Egip-  
te, vnto Pharao and vnto all his seruauntes,  
and vnto all his londe, and the greate temp-  
tacyons whiche thyne eyes haue sene and tho-  
se greate myracles and wonders: and yet the  
Lorde hath not geuen you an herte to percea-  
ue, nor eyes to se, nor eares to heare vnto this  
daye.

And



And I haue led you .xl. yere in the wildernes: and youre clothes are not waxed olde vppon you, nor are thy shoues waxed olde vppon thy fete. Ye haue eaten no bred nor droncke wyne or strounge dryncke: that ye myghte knowe, howe that he is the Lorde youre God.

And at the last ye came vnto this place, ad Sihon the kynge of Helbon and Og kynge of Basan came out agensst you vnto batayle, and we smote them and toke their londe and gaue it an heritaunce vnto the Rubenites and Gadites and to the halfe tribe of Manasse. Kepe therfore the worde of this appoyntment and doo them, that ye maye vnderstonde all that ye ought to doo.

Ye stonde here this daye euery one of you before the Lorde youre God: both the heedes of youre trybes, youre elders, youre officers ad all the mē of Israel: youre childern, youre wyues and the straungere that are in thyne host, from the heuer of thy wod vnto the drauer of thy water: that thou shuldest come vnder the appoyntment of the Lorde thy God, and vnder his othe which the Lorde thy God maketh with the this daye. For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayed vnto the and  
as he

as he hath sworne vnto thi fathers Abraham, Isaac and Iacob.

Also I make not this bonde and this othe with you only: but both with him that stodeth here with us this daye before the Lorde oure God, and also with him that is not here with us this daye. For ye knowe howe we haue dwelt in the londe of Egipte, and howe we came thow the myddes of the nacions which we passed by. And ye haue sene their abhominaciōs and their ydolles: wod, stone, siluer and golde which they had.

Lest there be amonge you man or woman kynred or trybe that turneth awaye in his hert this daye from the Lorde oure God, to goo ad serue the goddes of these nacions: and lest there be amonge you some roote that bereth gall and wormwood, so that when he heareth the wordes of this curse, he blesse him selfe in his hert sayenge: I feare it not, I will therfore walke after the lust of myne awne hert, that the drunken destroye the thurstie.

And so the Lorde will not be mercyfull vnto him, but then the wrath of the Lorde ad his gelousye, smoke agensst that man, ad al the curses that are writen in this boke light vppō him, and the Lorde doo out his name frō vnder heauen, and separate him vnto euell out of  
all the

all the trybes of Israel acordinge vnto all the curses of the appoyntement that is written in the boke of this lawe.

So that the generacion to come of youre children that shal ryse vpp after you ad the stranger that shall come from a ferre londe, saye when they se the plagis of that londe, and the diseases where with the Lorde hath smytten it how all the londe is burnt vpp with bremstone and salt, that it is nether sowne nor beareth nor any grasse groweth therein, after the ouertrowenge of Sodome, Gomor, Adama ad Zeboim: which the Lorde ouerthrewe in his wrath and angre.

And than all nacions also saye: wherefore hath the Lorde done of this facion vnto this londe? O how fearse is this greatt wrath? And men shall saye: because they leste the testamēt of the Lorde God of their fathers which he made with them, whē he brought them out of the lande of Egypte. And they went ad serued straunge goddes and worshipped them: goddes which they knewe not and which had gotten them nought. And therefore the wrath off the Lorde waxed whote vppon that londe to brynge vppon it all the curses that are written in this boke. And the Lorde cast them out of their londe in angre, wrath and greate furyou  
snelle

snelle, and cast thē in to a straunge londe, as it is come to passe this daye.

The secrettes perteyne vnto the Lorde oure God and the thinges that are opened perteyne vnto us and oure children for euer, that we doo all the wordes of this lawe.

## The. xxx. Chapter.

**W** Hen all these wordes are come vpo the whether it be the blessinge or the curse which I haue set before the: yet yf thou turne vnto thine hert amonge all the nacions whosether the Lorde thi God hath thruste the, and come agayne vnto the Lorde thi God ad herken vnto his voyce acordinge to all that I commaunde the this daye: both thou and thi children with all thine hert and all thi soule: Then the Lorde thi God wil turne thi captiuite ad haue cōpassion vpo the ad goo ad sett the agayne from all the nacions, amōge which the Lorde thi God shall haue scattered the.

Though thou wast cast vnto the extreme partes of heauen: euen from thence will the Lorde thi God gather the and from thence sett the and brynge the in to the lande which thi fathers possessed, and thou shalt enioye it. And he will shewe the kyndnesse and multi

multiplie the aboue thi fathers. And the Lorde thi God will circumsyse thine hert and the hert of thi seed for to loue the Lorde thi God with all thine hert and all thi soule, that thou mayst lyue. And the Lorde thi God will put all these curses vpon thine enemyes and on the that hate the and persecute the.

But thou shalt turne and herken vnto the voyce of the Lorde and doo all his commaundmentes which I commaunde the this daye. And the Lorde thi God will make the plenteous in all the workes of thine hande and in the frute of thi bodye, in the frute of thi catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyse ouer the to doo the good, as he reioysed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thy God, to kepe his commaundmentes and ordynances which are written in the booke of this lawe, yf thou turne vnto the Lord thi God with all thine hert and all thi soule.

For the commaundment which I commaunde the this daye, is not separated from the nether ferre of. It is not in heauen, that thou nearest to saye who shall goo vpp for us in to heauen, and sett it us, that we maye heare it and doo it: Nether is it beyonde the see, that thou shuldest saye: who shall goo ouer see for us and sett

it us

it us that we maye heare it and doo it: But the worde is very nye vnto the: euen in thi mouth and in thine hert, that thou doo it.

Beholde I haue sett before you this daye lyfe and good, deeth and euell: in that I commaunde the this daye to loue the Lorde thi God and to walke in his wayes and to kepe his commaundmentes, his ordynances and his lawes: that thou mayst lyue and multiplye, and that the Lorde thy God manlesse the in the londe whother thou goest to possesse it.

But and yf thine hert turne awaye, so that thou wilt not heare: but shalt goo astraye and worshewe straunge goddes and serue them, I pronounce vnto you this daye, that ye shal surely peresh and that ye shall not prolonge youre dayes vppon the londe whother thou passest ouer lordayne to goo and possesse it.

I call to recorde this daye vnto you, heauen and erth, that I haue sett before you lyfe and deeth, blessinge and cursynge: but chose lyfe, that thou and thi seed maye lyue, in that thou louest the Lorde thi God herkenest vnto his voyce and cleuest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayst dwell vppon the erth which the Lorde swaue vnto thi fathers: Abraham, Isaac and Iacob to geue

geue them.  
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**A**ND Moses went and spake these wordes vnto all Israel and sayed vnto them I am an hundred and. xx. yere olde this daye, and can nomoare goo out and in. Also the Lorde hath sayed vnto me, thou shalt not go ouer this Iordayne. The Lord youre God he will go ouer before the, and he will destroye these nations before the, and thou shalt conquere the. And Iosua he shall goo ouer before the, as the Lorde hath sayed. And the Lorde shall doo vnto them, as he dyd to Sihon and Og kynges of the Amorites and vnto their landes which kynges he destroyed.

And when the Lorde hath deliuered them to the, se that ye doo vnto them acordynge vnto all the commaundmentes which I haue commaunded you. Plucke vpp youre hartes and be stronge, dreade not nor be aferde of them: for the Lorde thi God him selfe will goo with the, and wil nether let the goo nor forsake the:

And Moses called vnto Iosua and sayed vnto him in the sighte of all Israel: Be stronge and bolde, for thou must goo with this people vnto the londe which the Lorde hath

XXXXI. Chapter. Fo. LVI  
hath sworne vnto their fathers to geue them, and thou shalt geue it them to enheret. And the Lorde he shall goo before the and he shall be with the, and wil not let the goo nor forsake the, feare not therfore nor be discomforted.

And Moses wrote this lawe and deliuered it vnto the preastes the sonnes of Levi which bare the arke of the testament of the Lorde, and vnto all the elders of Israel, and commaunded them sayenge: At the ende of. viij. yere, in the tyme of the fre yere, in the fest of the tabernacles, when all Israel is come to appere before the Lorde thi God, in the place which he hath chosen: se that thou reade this lawe before all Israel in their eares. Gather the people together: both men, women and childern and the straungers that are in thi cities, that they maye heare, lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that theyr childern which knowe nothinge maye heare and lerne to feare the Lorde youre God, as long as ye lyue in the londe whother ye goo ouer Iordayne to possesse it.

And the Lorde sayed vnto Moses: Beholde thy dayes are come, that thou

must dye. Call Iosua and come and stonde in the tabernacle of witnesse, that I maye geue him a charge. And Moses and Iosua went and stode in the tabernacle off witnesse. And the Lorde appeared in the tabernacle: euen in the pyler off the cloude. And the piler of the cloude stode ouer the dore of the tabernacle.

And the Lorde sayed vnto Moses: beholde, thou must slepe with thi fathers, and this people will goo a whorynge after straunge goddes off the londe whother they goo and will forsake me and breake the appoyntement which I haue made with them. And then my wrath will waxe whote agensst them, and I will forsake them and will hyde my face from them, and they shalbe consumed. And when moch aduersyte and tribulacion is come vppon them, then they will saye: because oure God is not amonge us, the se tribulacions are come vppon us. But I wil hyde my face that same tyme for all the euils sake which they shall haue wrought, in that they are turned vnto straunge goddes.

Now therefore write ye this songe, and teach it the childern of Israel and put it in their mouthes that this songe maye be my witnesse vnto

vnto the childern of Israel. For when I haue brought them in to the londe whiche I sware vnto their fathers that runneth with mylke and honye, then they will eate and fyll them selues and waxe fatt and turne vnto straunge goddes and serue them and rayle on me and breake my testament. And then when moch myscheffe and tribulacion is come vppon them, this songe shall answere before them, and be a witnesse. It shall not be forgotten out of the mouthes of their seed: for I knowe their iniquity which they goo aboute euen now before I haue broughte them in to the londe which I sware. And Moses wrote this songe the same season, and taught it the childern of Israel.

And the Lorde gaue Iosua the sonne off Nun a charge and sayed: be bolde and stronge for thou shalt brynge the childern of Israel in to the lond which I sware vnto them, and I will be with the.

When Moses had made an ende of wrytynge out the wordes of this lawe in a booke vnto the ende of them he commaunded the Leuites which bare the arcke of the testamēt of the Lorde sayenge: take the booke off this lawe and put it by the syde of the arcke of the testament of the Lorde youre God, and let it

be there for a witnesse vnto the. I For knowe  
thi slubernesse and thi stiffe necke: beholde,  
while I am yet a lyue with you this daye, ye ha-  
ue bene dishobedient vnto the Lorde: ad how  
moch moare after my deeth.

Gather vnto me al the elders of youre try-  
bes and youre officers, that I maye speake the-  
se wordes in their eares and call heauē ad erth  
to recorde agenst them. For I am sure that  
after my deeth, they will utterly marre them  
selues and turne from the waye which I com-  
maunded you, and tribulacion will come vp-  
pon you in the later dayes, when ye haue  
wrought welkednesse in the sight of the Lorde  
to prouoke him with the workes of you-  
re handes. And Moses spake in the eares  
of all the congregation of Israel the wor-  
des of this songe, vnto the ende of them.

## The. xxxij. Chapter.

**H**Eare o heauen, what I shall speake and  
heare o erth the wordes of my mouth.

My doctrine droppe as doeth the rayne, ad  
my speach flowe as doeth the dewe, as the mes-  
selynge vppō the herbes, ad as the droppes vppō  
the grasse. For I wil call on the name of the  
Lorde: Magnifie the might of oure God.

Heie

He is a rocke and perfecte are his deades,  
for all his wayes are with discrecion. God is fa-  
ithfull and without wickednesse, both rightuo-  
us and iuste is he.

The frowarde and ouerthwarte genera-  
cion hath marred them selues to himward, ad  
are not his sonnes for their deformities sake,

Doest thou so rewarde the Lorde? O foo-  
lish nacyon ad vnwyse. Is not he thy father ad  
thyne owner? hath he not made the and ordey-  
ned the?

Remembre the dayes that are past: confydre  
the yeres from tyme to tyme. Axe thy father ad  
he will shewe the, thyne elders and they will  
tell the.

Whē the most hyghest gaue the nacyons an  
inheritaunce, ad diuided the sonnes of Adam  
he put the borders of the nacyons, fast by the  
multitude of the childern of Israel.

For the Lordes parte is his folke, ad Israel  
is the porcion of his inheritance.

He founde him in a deserte londe, in a voye  
de ground ad a rorynge wildernesse. he led hē  
aboute and gaue him vnderstondyng, ad kep-  
t hym as the aple of his eye.

As an egle that sterceth vpp hyr nest and  
stottereth ouer hyr younge, he stretched out  
his wynges and toke hym vpp and bare hym

I ij on his

on his shulders.

The Lorde alone was his guyde, and there was no straunge God with him.

He sett him vpp upon an hye londe, and he ate the encrease of the felde. And he gaue him honye to sucke out of the rocke, and oyle out of the harde stone.

With butter of the kyne and mylke of the shepe, with fatt of the lambes and fatt rammes, and he gootes with fatt kyndeyes and with whete. And of the bloude of grapes thou dronest wyne.

And Israel waxed fatt and kyked. Thou wast fatt, thicke and smoth, And he let God goo that made him and despyed the rocke that saued him.

They angred him with straunge goddes and with abhominacions prouoked him.

They offered vnto feldedeuils and not to God, and to goddes which they knewe not, and to newe goddes that came newly vpp which their fathers feared not.

Of the rocke that begat the thou arte vnmyndefull and hast forgott God that made the.

And when the Lorde sawe it, he was angred because of the prouokynge of his sonnes and daughters.

And

And he sayed: I will hyde my face from the and will se what their ende shall be. For they are a froward generacion and childern in whom is no fayth.

They haue angred me with that whiche is no god, and prouoked me with their vanities. And I agayne will angre them with the whiche are no people, and will prouoke the with a foelish nacion.

For fire is kyndled in my wrath, and shal burne vnto the botome of heell. And shall consume the erth with her encrease, and set a fire the botoms of the mountaynes.

I will hepe myscheues vpon the and will spende all myne arowes at them.

Burnt with hungre and consumed with heete and with bitter pestilence. I will also sende the the of beestes vppon them and poyson serpentes.

Without forth, the swerde shall robbe the off their childern: and wythin in the chamber, feare: both younge men and younge women and the suckelynges with the me of graynedes.

I haue determened to scatter the throwout the worlde, and to make awaye the remembraunce of them from amonge men.

Were it not that I feared the raylynge off theyr

their enemyes, lest their aduersaries wo'de be  
prowde and saye:oure hyc hande hath done a  
these workes and not the Lorde.

For it is a nacion that hath an unhappy  
forcast, and hath no understonge in them.  
wolde they were wyse and understode this ad  
wolde consider their later ende.

Howe it cometh that one shall chace  
thoufande, and two putt ten thousande of  
them to flyghte?excepte their rocke had sol  
de them, and because the Lorde had deliue  
red them.

For oure rocke is not as their rocke, no the  
ugh oure enemyes be iudge.

But their vines are of the vines of Sodom  
and of the felde of Gomorra. Their grapes  
are grapes of gall, and their clusters be byr  
ter.

Their wyne is the poyson of dragons, ad the  
cruell gall of aspes.

Are not soch thinges layed in store with me  
ad seeled vpp amonge my treasures?

Vengeance is myne and I will rewarde  
their fete shall flyde, when the tyme cometh.  
For the tyme of their destruction is at honde,  
and the tyme that shall come vppon them ma  
keth hast.

For the Lorde will doo iustice vnto hys  
people

people, and haue compassion on his seruaun  
tes. For it shalbe sene that their power shall  
fayle, and at the last they shalbe presoned and  
forsaken.

And it shalbe sayed: where are their goddes  
ad their rocke wherein they trusted?

The fatt of whose sacrifices they ate and  
dranke the wyne of their drynckofferynges,  
let them ryse vpp and helpe you and be youre  
protection.

Se now howe that I, I am he, and that there  
is no God but I. I can kyll and make alyue, ad  
what I haue smyten that I can heale: nether ys  
there that can deliuer any man oute off my  
honde.

For I will lifte vpp myne hande to heauē, ad  
will saye: I lyue euer.

Yf I whett the lyghtenyng of my swer  
de, and myne hande take in hande to doo iu  
stice, I wyll shewe vengeance on myne ene  
myes and will rewarde them that hate me.

I will make myne arrowes dronkē with blou  
de, and my swerde shall eat flesh of the bloud  
of the slayne and of the captiue and of the ba  
re heed of the enemye.

Reioyse hethen wyth hys people, for  
he wyll auenge the bloude off his seruauntes,  
and wyll auenge hym off hys aduersaryes,  
and



and wilbe mercyfull vnto the londe off hye people.

And Moses went ad spake all the wordes of this songe in the eares of the people, both he and Iosua the sonne of Nun. And when Moses had spoken all these wordes vnto the ende to all Israel, then he sayed vnto them. Sette youre hertes vnto all the wordes whiche I testifie vnto you this daye: that ye commaunde them vnto youre childern, to obserue and doo all the wordes off this lawe. For it is not a vayne worde vnto you: but it is youre lyfe, and thorow this worde ye shall pro longe youre dayes in the lond whother ye goo ouer Iordayne to conquere it.

And the Lorde spake vnto Moses the selfe same daye sayenge: get the vpp in to this mountayne Abarim vnto mount Nebo, which is in the londe of Moab ouer agensst Iericho.

And beholde the londe of Canaan whiche I geue vnto the childern of Israel to possesse.

And dye in the mount whiche thou goest vppon, and be gathered vnto thy people: As Aaron thy brother dyed in mounte Hor ad was gathered vnto his people. For ye trespassed agensst me amonge the childern of Israel at the waters off striffe, at Cades in the wyldernes of Zin: because ye sanctified me not amonge

monge

monge the childern of Israel. Thou shalt see the londe before the, but shall not goo thither vnto the londe which I geue the childern off Israel.

The. xxxiiij. Chapter.

**T**His is the blessinge where with Moses gods man blessed the childern of Israel before his deeth sayenge: The Lord came fro Sinai and shewed his beames from Seir vnto them, and appered gloriously from mount Paran, and he came with thousandes of sayntes, and in his right hande a lawe of fyre for them. How loued he the people? All his sayntes are in his honde. They ioyned the selues vnto thy fote and receaued thi wordes. Moses gaue us a lawe which is the enheritaunce of the congregacion of Iacob. And he was in Israel kinge when he gathered the heedes of the people and the tribes of Israel to gether.

Ruben shall lyue and shall not dye: but his people shalbe few in numbere.

This is the blessinge of Iuda. And he sayed: heare Lorde the voyce of Iuda and bringe him vnto his people: let his handes fyght for him: but he thou his helpe agensst his enemies.

And vnto Leui he sayed: thy perfectnesse and

ād thi light be after thy mercyfull mā whō thō  
ou tempest at the waters of strife. He that saith vnto  
his father ād mother. I sawe him not, ād vnto  
his brethern I knewe not, and to his sonne  
I wote not: for they haue obserued thi wordes  
and kepte thy testament. They shall teach Iacob  
thi iudgementes ād Israel thi lawes. They  
shall put cens before thi nose and whole sacrifices  
apon thine altare. Blesse Lorde their power  
and accepte the workes of their hondes:  
smyte the backes of them that ryse agēst them  
and of them that hate them: that they ryse not  
agayne.

Vnto Ben Iamin he sayed: The Lordes  
derlynge shall dwell in sassetye by him and  
kepe him selfe in the hauen by hym continually,  
and shall dwell betwene his shuldres.

And vnto Ioseph he sayed: blessed of the  
Lorde is his sonde with the goodly frutes  
off heauen, with dewe and with sprynges  
that lye bench: and with frutes of the increase  
of the sonne and with ripe frute off  
the monethes, and with the toppes of mountaynes  
that were from the begynnyng  
and with the dayntes of hilles that last euer  
and with goodly frute of the erth and off the

the fulnesse there of. And the good will of  
him that dwelleth in the bush shall come vpon  
the heed of Ioseph and vpon the toppe  
of the heed of him that was separated from  
amonge his brethern his betwye is as a first-  
borne ox and his hornes as the hornes of  
an onycorne. And with them he shall push  
the nacions to gether, euen vnto the endes  
of the worlde. These are the many thousandes  
of Ephraim and the thousandes off  
Manasse.

And vnto Zabulon he sayed: Reioyse Zabulon  
in thi goenge out, and thou Issachar in  
thi tentes. They shall call the people vnto the  
hill, and there they shall offer offerynges of  
righteousnes. For they shall sucke of the abundance  
of the see and of treasure hyd in the  
sonde.

And vnto Gad he sayed: blessed is the  
warre-maker Gad. He dwelleth as a lion and  
caught the arme ād also the toppe of the heed.  
He sawe his begynnyng, that a parte of the  
teachers were hyd there ād come with the  
heedes of the people, and executed the  
righteousnes of the Lorde and his iudgementes  
with Israel.

And vnto Dan he sayed: Dan is a lions  
whelp, he shall flowe from Basan.

And

And vnto Nepthali he sayed: Nepthali he shall haue abundance of pleasure and shalbe fylled with the blessinge of the Lorde and shall haue his possessions in the southwest.

And of Asser he sayed: Asser shalbe blessed with childern: he shalbe acceptable vnto his brethern and shall dyppe his fote in oyle: Yern and brasse shall hange on thi shoues and thine age shalbe as thi youth.

There is none like vnto the God of the off Israel: he that sitteth vppon heauen shalbe thine helpe, whose glorie is in the cloudes, that is the dwellinge place of God from the begynnyng and from vnder the armes of the world: he hath cast out thine enemies before the and sayed: destroye. And Israel shall dwell in safetye alone. And the eyes of Iacob shall looke appon a lande of corne and wyne, moreover his heauen shall droppe with dewe. Hapye art thou Israel, who is like vnto the? A people that art saued by the Lorde thy shilde and helper and swerde of thi glorye. And thine enemyes shall hyde them selues from the, and thou shalt walke vppon their hye hilles.

## The. xxxiiij. Chapter

**A**nd Moses went fro the felde of Moab vpp in to mount Nebo which is the toppe

toppe of Pisga, that is ouer agens Iericho. And the Lorde shewed him all the lande off Gilead euen vnto Dan, and all nephtali and the lande of Ephraim and Manasse, and all the lande of Iuda: euen vnto the vtmost see, and the south and the region of the playne of Iericho the cite of datetrees euen vnto Zoar: And the Lorde sayed vnto him. This is the lande which I swaie vnto Abraham, Isaac and Iacob sayenge: I will geue it vnto thy seed. I haue shewed it the before thyne eyes: but thou shalt not goo ouer thither.

So Moses the seruaunte of the Lorde dyed there in the lande of Moab at the commandment of the Lorde. And he buryed him in a valey in the lande of Moab besyde Beeth Peor: but no man wist of his sepulchre vnto this daye. And Moses was an hundred and. xx. yere olde when he dyed, and yet his eyes were not dym nor his chekes abated. And the childern of Israel wepte for Moses in the felde off Moab. xxx. dayes. And the dayes off wepyng and mornyng for Moses were ended.

And Iosua the sonne of Nun was full of the spirite of wisdom: for Moses had put his hande vppon him. And all the childern of Israel herkened vnto him and dyd as the Lorde com-

comāunded Moses. But there arose not a prophet sense in Israel lyke vnto Moses, whom the Lorde knewe face to face, in all the miracles and wonders which the Lorde sent him to doo in the londe of Egipte, vnto Pharao and all his seruauntes and vnto all his londe: and in all the myghtye deedes and greate tereble thinges which Moses dyd in the sight of all Isra<sup>e</sup>.  
cl

¶ The ende of the fift boke of Moses.

**Avims**, A kinde of geauntes, and the worde signifieth crooked vnrighr or weked.  
**Belial** weked or wekednesse, he that hath cast the yoke of God of his necke and will not obeye god.  
**Bruterar**, prophesiers or sothsayers.  
**Emins**, a kinde of geaūtes so called be cause they were tereble and cruell for emin signifieth tereblenesse.  
**Enack**, a kinde of geauntes, so called happlye because they ware cheynes aboute their neckes, for enack signifieth soch a cheyne as men were aboute their neckes.

Horims,

A kinde of geauntes, and signifieth noble, because that of pride they called the seluc nobles or gentles.

**Rocke**, God is called a rocke, because both he and his worde lasteth euer.

**Whett** the on thy childern, that is exercyse thy childern in the and putthem in ore.

**Zamzumims**, a kinde of geaūtes, and signifieth myscheuous or that be all waye imaginige.

Quia deus facit non sicut animas  
omnes continent, sed sicut apta nocet.

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Thomas Aquinas  
Episcopus